

E X O D U S.

A CORRECTED TRANSLATION:

WITH

N O T E S,

CRITICAL AND EXPLANATORY.

BY WILLIAM HOPKINS, B.A.

VICAR OF BOLNEY,

AND

MASTER OF THE GRAMMAR-SCHOOL OF CUCKFIELD, SUSSEX.

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EXODUS

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OF THE

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BY WILLIAM HOPKINS, B.A.

VICAR OF BOSTON

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MASTERS OF THE GRAMMAR-SCHOOL OF BOSTON

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P R E F A C E.

THE following attempt to give a corrected translation of the book of Exodus, was occasioned by the late learned Dr. Kennicott's edition of the Hebrew Bible, a laborious and excellent work, from whence it may rationally be conjectured that great good will be derived to the whole Christian world; it being now generally agreed, that the present Hebrew text has not only suffered the same fate with all other ancient books by length of time, and carelessness and errors of transcribers, but likewise has been subject to some corruptions arising from other causes. 'Tis highly expedient, if not absolutely necessary, that all blemishes and corruptions should be removed, if possible, from the sacred Books, for the honour of Revelation, as several objections have been formed to the Scriptures, occasioned by corrupt readings of particular passages, and which never came from the sacred penmen. Many learned persons before Dr. Kennicott's time, had been honourably employed in correcting the present Hebrew copies by the best helps in their power; and

and their labours have been attended with considerable success. But still there was an essential failure, which interrupted the progress of their commendable attempts, and of which they sometimes complain, viz. a want of Hebrew MSS. It had been taken for granted, that the Hebrew MSS. were late and of a similar nature, and that they could afford very little assistance in the correction of the Hebrew text. But Dr. Kennicott found, upon an accurate enquiry into this affair, that there existed in the Bodleian Library at Oxford, and other libraries in that university, no less than eighty-eight Hebrew MSS. of different ages, and some not less than seven hundred or eight hundred years old. And as he enlarged his plan, he found a considerable number of Hebrew MSS. in other parts of England; and likewise in Ireland and America. And when his undertaking became known through different parts of Europe, he began and kept up a correspondence with several learned men in the cities and universities of Europe, both Protestant and Roman Catholic, who all seemed well disposed to favour his great design of restoring the genuine text of the Old Testament, by as many Hebrew MSS. as could be procured. Upon the whole, he has got little less than seven hundred MSS. and printed copies by his own immense pains, and those of his assistants, carefully examined or collated; and likewise he has received from foreign parts, by means of his correspondents, a great number of MSS. collated.

The result of this great undertaking now lies before the world, and I make no doubt but that it will be, with the other helps of old versions, parallel passages, and the context, of eminent service to restore the true text of the Old Testament. 'Tis to be hoped, that other learned persons will contribute their pains to

to help forward this good design, that a new translation of the Bible may be undertaken by public authority, formed upon a corrected Hebrew Bible; for which useful purpose all the assistance that can reasonably be expected, has been at last happily obtained. There seems likewise a commendable disposition in the governors of the church to get this important work accomplished. No public application indeed has yet been made to the king and parliament, to issue out a proper commission for the undertaking; but probably it will not be long delayed, as learned persons and many intelligent Christians of all denominations, seem convinced of the necessity of it.

With respect to the Pentateuch, in part of which I am immediately concerned, we are provided with another authentic copy of it, which till of late years was much neglected by learned Christians; I mean the Samaritan Pentateuch. 'Tis highly proper that an account of it should be set forth for the information of many intelligent Christians, who are not acquainted with the learned languages: I do not pretend to offer any thing new to that part of the learned, who are conversant in these matters.

As the Pentateuch contains the grand charter of the Jewish religion, on which its whole system was founded; so providentially there are preserved two distinct copies of the Pentateuch, independent of each other, derived from the Jews and Samaritans, two neighbouring people who lived in mutual hatred; by which we may be thoroughly assured, that the one was not borrowed from the other. They are indeed two copies of the same original Hebrew text: what we now call the Samaritan, is, strictly speaking, the old original Hebrew, written in its genuine Hebrew characters

characters; the present Hebrew text is the same language, but written in Chaldee characters. The learned are not agreed, by whom, and at what particular time, this entire change was made in the characters of the Hebrew Bible; but the Babylonish captivity laid the foundation of it, as the Chaldee was the language of the country, where the Jews lived for many years. Most probably the change was not effected by any particular persons at any certain time, but came on gradually by length of time, which, of itself, is apt to produce considerable variations in the form of letters.

As to the Samaritan Pentateuch, of which I have made very great use in the following translation, it appears highly probable, that it originally existed in the Ten Tribes after their separation from the Two Tribes of Benjamin and Judah. For though Jeroboam, for a political purpose, had set up a new mode of worship, in opposition to the law of Moses; yet, as the Levites were interspersed among the Ten Tribes, they at least must have been in possession of many copies of the Pentateuch, without which they could make no legal claim to their privileges, rights, or even maintenance, which was founded upon the authority of the law of Moses.

Besides, some eminent prophets, whose works make a part of the Old Testament, were raised up among these Ten Tribes, and preached to them the indispensable obligations they were under to worship the ONE TRUE GOD, pursuant to the solemn injunctions delivered in the law of Moses; which necessarily implies, that copies of the Pentateuch were in the hands of those prophets. We read, that in the days of Ahab and Jezebel, who were notorious for supporting idolatry, there were in Israel seven thousand

who had not bowed the knee to Baal. But it is impossible to conceive, that so many could have steadily persevered in the true worship of God without copies of the Pentateuch, which they must have diligently perused, and studied with close attention. We are (2 Kings, xvii. 7, &c.) expressly informed, that the captivity of the Ten Tribes was a judgment inflicted on them by God, because they rejected his statutes, and his covenant, that he made with their fathers; and served idols, according to the custom of their Heathen neighbours. But they could not have been obnoxious to this peculiar guilt and punishment, if they had not enjoyed opportunities of being well acquainted with the books of Moses, by which alone they could learn the will and commandments of God.

But still an objection may be formed to the existence of the Samaritan Pentateuch in an early period, from the captivity itself. Upon the Ten Tribes being carried into Assyria, the king of Assyria brought other people from Babylon, and from Cutha, &c. to inhabit the country of Samaria instead of the children of Israel; and some suppose that these people continued mere Heathens, without the assistance of a Samaritan Pentateuch, for several ages. The account we have in the Bible contains a solid answer to this objection: we are told, that about forty years after the captivity of the Ten Tribes, when the Cuthean and other inhabitants were destroyed by lions, for not worshipping the God of Israel; the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let him teach them the manner of the God of the land. Then one of the priests came, and dwelt at Bethel; and taught them, how they should fear JEHOVAH. As one of the priests was sent by

the express order of the king, from the land of his captivity, to instruct the new inhabitants of Samaria, how they should fear JEHOVAH, he must surely have brought back a copy of the law, without which he could not with any propriety have discharged the commission, with which he was entrusted.

Doubtless the captive Israelites had many copies of the law of Moses amongst them; for though the main body of the people had lived in open violation of the solemn covenant made between God and the Israelites; yet by the history it appears, that there were many particular persons dispersed amongst them, who kept themselves free from the national idolatry; which implies their being provided with copies of the law of Moses. And indeed, in all the general judgments inflicted by the Almighty upon this sinful people, there were always some religious persons involved in the same calamities; and their sufferings will be amply recompensed in the future world. However, by the history we learn, that the priest sent to Samaria, taught the people how they should fear JEHOVAH; and in consequence of this instruction given by the priest, the worship of the true God was again introduced into Israel, and at the same time they kept up their old idolatrous worship. So the Samaritans continued a considerable time in that gross idolatry of worshipping other gods in conjunction with the true. From this time, viz. within fifty years after the captivity of the Ten Tribes, a Samaritan Pentateuch has been preserved from generation to generation, written in the old Hebrew characters, the present Hebrew being another copy of the same original text, written in Chaldee characters. Though there are differences in the two copies, as might reasonably be expected from copies, derived from different people, living inde-

pendent of, and holding no communication with, each other; yet the differences are not so considerable, as to make it to be accounted another text.

But the main question in which we are concerned is, which of these two copies has best preserved the genuine text of the Pentateuch, as delivered by Moses? This question may now be answered with the greatest satisfaction, only by comparing the variations of the Samaritan Pentateuch from the present Hebrew text. For which useful purpose, Dr. Kennicott has exhibited to the view of his readers, in two distinct columns, the present Hebrew text in one, and the variations only of the Samaritan from the Hebrew in the other, set forth in the present Hebrew characters, as many of the learned, though well skilled in the Hebrew language, are not acquainted with the Samaritan characters: by which judicious method, the two texts may be more easily compared with each other.

Besides, the late learned, honest, and laborious Mr. Whiston, published an essay many years ago, towards restoring the true text of the Old Testament, &c. which contains much curious biblical learning. In the appendix of it he has faithfully translated all those passages in the Samaritan Pentateuch, which differ from the English translation of the Hebrew copy; and has marked those passages of the Samaritan copy, which agree with the Septuagint, or Greek version. As Mr. Whiston and Dr. Kennicott have furnished us with these helps and assistances, it is now easy to make an accurate comparison between the two copies of the Pentateuch, and we may be enabled to determine, which copy contains the best and most valuable readings. Mr. Whiston and Dr. Kennicott, who must be supposed very able judges, as hav-

ing examined this point with great care and impartiality, have delivered their sentiments strongly in favour of the Samaritan copy, where any differences are found in the two copies; the reading of the Samaritan being generally, if not always, the best, and is frequently confirmed by the Septuagint and other versions, and often by its own internal evidence, arising from the context, and parallel passages. I make no doubt but that all rational and intelligent persons in general, who are disposed to examine this subject, will readily give their assent to what has been here advanced from the fore-cited learned writers in favour of the Samaritan Pentateuch in preference to the present Hebrew text.

Upon these grounds, in the following translation I have generally adopted the Samaritan readings, and have made use of our English vulgar translation in all passages, where it could be done with any propriety, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots, (if any such exist) as if we designed to pervert, alter, or even to destroy the present Scriptures, which have been received with the highest veneration for so many ages, and then invent new Scriptures out of our own heads. All unprejudiced readers will plainly perceive, that notwithstanding some particular alterations, the main tenor of the book of Exodus, generally speaking, appears the same that it did before; and the additions, alterations, and transpositions, will be found such as are founded upon proper authority, make the sense better, and the whole more consistent.

It is proper to add, that a strong argument may be formed in favour of the divine legation of Moses, drawn from the two Pentateuchs, the present Hebrew and the Samaritan, which have been

Been transmitted down by two different people, not only independent of, but hateful to, each other. Since it appears by the enquiries of the learned, and is particularly observed by Dr. Kennicott, from whose first curious dissertation on the state of the printed Hebrew text this argument is taken, that after more than a thousand years from the first existence of the Samaritan Pentateuch, several of the Christian fathers, who lived in the early ages of the church, made extracts from one or more copies, or from a version of it; and, after having been unheard of, or at least unseen by the European Christians, for another thousand years, this inestimable treasure was recovered in the seventeenth century; when a few copies and parts of copies were purchased in the East, of the descendants of the Samaritans; and as these copies not only answer exactly to the quotations made by the fathers, but, by their general agreement with the Hebrew copies, prove their truth, the truth of each other necessarily follows beyond all contradiction.

The divine legation of Moses being a point of very great importance, which has been frequently called in question in the present age, and even treated with contempt; I think it not improper to employ other arguments in confirmation of so grand a cause. As Moses taught the unity of God in the strict and literal sense, that he alone was to be worshipped, and gave a severe prohibition of the worship of any creature; this to my understanding is a strong argument of his divine legation, and that he was an inspired writer. How is it possible to account for this rational doctrine inculcated by Moses, and that he should forbid all adoration of any creature in heaven or earth, at a time too when all nations, and even the Jews, were corrupted with idolatry,

idolatry, and the superstitious worship of created beings, natural elements, sun, moon, stars, &c.? How, I say, is it possible that Moses alone, who was born and bred in an idolatrous country, should teach the grand and fundamental doctrine of all religion, if he had not been particularly inspired by God himself? Not to insist upon the purity of the morals contained in his laws, which affords additional strength to the arguments urged in favour of the divine legation of Moses: not to take notice of the many and wonderful miracles he wrought in proof of his divine mission and authority, because a notion has prevailed, that the evidence for miraculous operations decreases in proportion to the length of time that has passed since their supposed existence, a principle that may be justly controverted by fair reasoning: the whole cause relative to the divine legation of Moses, may safely rest upon the prophecies delivered by him, and which were fulfilled in after ages. More particularly, we are furnished with prophecies remarkably accomplished, not only in several of the past ages, but a considerable part of them undeniably fulfilled in the world at this very time. I refer to the twenty-eighth chapter of Deuteronomy more especially, as containing a full confirmation of the truth of what is here advanced. This may be justly esteemed a miracle of such an extraordinary nature, of which kind there are several in the Scriptures, that carries a force with it of little less than demonstration itself.

With respect to the Samaritan readings in the following translation, I have offered such reasons for the alteration of the present Hebrew text, as I hope will prove satisfactory. I thought it not improper to enlarge upon one peculiar doctrine, as it naturally fell in my way, which, in my humble opinion, has not sufficiently

sufficiently engaged the *practical* attention of the Christian world, or not so much as the importance of it seems to require and demand. But my main object in this attempt, was to ascertain the genuine text, and chiefly by the assistance of the Samaritan Pentateuch, and not to write a commentary upon the book of Exodus; if my inferior abilities had been equal to the undertaking, it is rendered unnecessary by a great number of commentaries already published. In consequence of my deep conviction of the UNITY OF GOD in the strict and literal sense; and a sincere regard to his supreme honour, glory, and worship, which have been sadly overclouded by numberless superstitions and inventions of men, and not through any prejudice, or even disrespect, I have taken the liberty to give one paragraph in the learned Dr. Kennicott's *Dissertatio Generalis* an accurate examination; a very valuable author, to whom the Christian world is very much obliged for his immense labours in sacred learning, and from whom I profess to have received many important helps in this humble attempt, and likewise in the general prosecution of my biblical studies, so far as my age and increasing infirmities permit me to carry them on.

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E X O D U S.

C H A P. I.

V. 1 NOW these are the names of the children of Israel that came into Egypt, every man and his household came with Jacob.

2 Reuben and Simeon, and Levi, and Judah,

3 And Issachar, and Zebulun and Benjamim,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the loins of Jacob, were seventy souls; for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceeding mighty; and the land was filled with them.

8 Now there arose a new king over Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

B

10 Come,

10 Come, let us deal wisely with them ; lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Rameses.

12 And as they afflicted them, so they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field ; all their service wherein they made them serve, was with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of whom the name of one was Shiprah, and the name of the other Puah :)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools ; if it be a son, then ye shall kill him, but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And Pharaoh called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive ?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women ; for they are lively, and are delivered before the midwives come in unto them.

20 Therefore

- 20 Therefore God dealt well with the midwives; and the people multiplied, and waxed very mighty.
- 21 And it came to pass, because the midwives feared God, that he made them houses.
- 22 And Pharaoh charged all his people, saying, Every son that is born to the Hebrews, ye shall cast into the river, and every daughter ye shall save alive.

C H A P. II.

- 1 AND there went a man of the house of Levi, and took to wife a daughter of Levi.
- 2 And the woman conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months.
- 3 And when she could no longer hide him, his mother took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.
- 4 And his sister stood afar off, to know what would be done to him.
- 5 And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid and took it.
- 6 And when she had opened it, she saw the child; and behold, the babe wept. And the daughter of Pharaoh had compassion on him, and said, This is one of the Hebrews children.
- 7 Then said his sister to Pharaoh's daughter, Shall I go and

call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the boy grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the waters.

11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

13 And he went out the second day, and behold, two Hebrew men strove together, and he said to the injurious man, Why smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 And Pharaoh heard this thing, and he sought to kill Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

16 Now the * prince of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

* The Hebrew word signifies a prince as well as a priest.

- 17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
- 18 And they came to Reuel their father, and he said, What has occasioned your speedy coming to-day?
- 19 And they said, An Egyptian man delivered us out of the hand of the shepherds, and also drew *water* for us, and watered the flock.
- 20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him that he may eat bread.
- 21 And Moses was willing to dwell with the man, and he gave Moses Zipporah his daughter to wife.
- 22 And she brought forth a son, and called his name Gershom; for he said, I have been a stranger in a foreign land.
- 23 And it came to pass in the course of many days, that the king of Egypt died, and the children of Israel groaned by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage.
- 24 And God heard their groaning, and God remembered his covenant with Abraham, and with Isaac, and with Jacob.
- 25 And God looked upon the children of Israel, and God regarded them.

C H A P. III.

- 1 NOW Moses was feeding the flock of Jethro his father-in-law, the prince of Midian, and he led the flock to the back-side of the wilderness, and came to the mountain of God, *even* to Horeb.

2 And

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And God saw that he turned aside to see, and God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither ; put off thy shoes from off thy feet, for the place whereon thou standest, is holy ground.

6 Moreover he said, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

7 And JEHOVAH said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters ; for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good and large land, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Gergesites, and the Hivites, and the Jebusites.

9 And now behold, the cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, and thou shalt bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh,

Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them?

14 And God said unto Moses, I AM THE SAME PERSON (or *being*) THAT I WAS. And he said, Thus shalt thou say unto the children of Israel, I AM (or *the same person that I was*) hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, JEHOVAH, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go and gather the elders of the children of Israel together, and say unto them, JEHOVAH, the God of your fathers, the God of Abraham, and of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Gergesites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you

you shall say unto him, JEHOVAH, the God of the Hebrews, hath met with us; let us go (we beseech thee) a journey of three days into the wilderness, that we may sacrifice to JEHOVAH our God.

19 And I know that the king of Egypt will not let you go; will it not be by a mighty hand?

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians; and it shall come to pass, that when ye go, ye shall not go empty.

22 And a man shall ask of his neighbour, and a woman of her neighbour, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAP. IV.

1 And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, JEHOVAH hath not appeared unto thee.

2 And JEHOVAH said unto him, What is that in thine hand? and he said, A rod.

3 And he said, Throw it on the ground; and he threw it on the ground, and it became a serpent, and Moses fled from before it.

4 And JEHOVAH said unto Moses, Stretch forth thy hand, and seize it by the tail; and he stretched forth his hand, and seized it, and it became a rod in his hand.

5 That they may believe that JEHOVAH, the God of their fathers,

fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And JEHOVAH said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold his hand was leprous as snow.

7 And he said, Put thine hand again into thy bosom; and he put his hand again into his bosom, and plucked it out of his bosom, and behold, it was turned again as his *usual* flesh.

8 And it shall come to pass, if they will not believe thee, and will not hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest from the river, shall be blood upon the dry land.

10 And Moses said unto JEHOVAH, I beseech thee, my Lord, I am not an eloquent man, neither heretofore, nor since thou hast spoken unto thy servant; for I *am* slow of speech, and slow of tongue.

11 And JEHOVAH said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? do not I JEHOVAH?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, I beseech thee, O Lord, send by the hand of *him whom* thou should'st send.

14 And the anger of JEHOVAH was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he is very capable of speaking. And also behold, he cometh

C

forth

forth to meet thee; and when he seeth thee, he will rejoice in his heart.

15 And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall speak for thee unto the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren, who are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And JEHOVAH said unto Moses in Midian, Go, return into Egypt; for all the men who fought thy life, are dead.

20 And Moses took his wife, and his sons, and set them upon asses, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 And JEHOVAH said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand; and I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith JEHOVAH, Israel is my son, my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, thy first-born.

24 And it came to pass by the way, at the place where they rested in the night, that JEHOVAH (or rather an angel of JEHOVAH) met him, and sought to kill him.

- 25 Zipporah then took a sharp knife, and cut off the foreskin of her son, and cast it at his feet, and said, For thou art to me an husband of blood.
- 26 So he let him go; then she said, An husband of blood *thou art*, because of the circumcision.
- 27 And JEHOVAH said unto Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.
- 28 And Moses told Aaron all the words of JEHOVAH, who had sent him, and all the signs which he had commanded him.
- 29 And Moses and Aaron went and gathered together all the elders of the children of Israel.
- 30 And Aaron spake all the words which JEHOVAH had spoken unto Moses, and did the signs in the sight of the people.
- 31 And the people believed; and when they heard that JEHOVAH had visited the children of Israel, and that he looked upon their affliction, they bowed their heads and worshipped.

C H A P. V.

- 1 AND afterwards Moses and Aaron went and said unto Pharaoh, Thus saith JEHOVAH, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.
- 2 And Pharaoh said, Who is JEHOVAH that I should obey his voice to let Israel go? I know not JEHOVAH, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us, let us go, we pray thee, into the wilderness three days journey, and sacrifice unto JEHOVAH our God, lest he fall upon us with pestilence, or with sword.

4 And the king of Egypt said unto them, Why do ye, Moses and Aaron, take the people off from their works? get you to your burdens.

5 And Pharaoh said, Behold, they are now more in number than the people of the land, and you make them rest from their burdens.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick as heretofore; let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish from it: for they be idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let the service be made heavy upon the men, and let them work therein; and let them not regard words of falsehood.

10 And the task-masters of the people and their officers went out and spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw as you can find it; yet not ought of your work shall be diminished.

12 So the people were scattered throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hastened the people, saying, Finish your works, your daily tasks, as when straw was given you.

14 And the officers of the children of Israel, whom the task-masters of Pharaoh had set over them, were beaten, saying,
Why

Why have ye not finished your task in making brick, both yesterday and to-day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Why dost thou deal thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick; and behold, thy servants are beaten, but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to JEHOVAH.

18 Go therefore now and work; but no straw shall be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, There shall be no diminution from your bricks in your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, JEHOVAH look upon you, and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh, and the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto JEHOVAH, and said, Why hast thou evil intreated this people? and why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

C H A P. VI.

1 Then JEHOVAH said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them

them go, and with a strong hand shall he drive them out of his land.

2 And JEHOVAH spake unto Moses, and said unto him, I am JEHOVAH.

3 And I appeared unto Abraham, and unto Isaac, and unto Jacob, by the *name of* God Almighty; but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they sojourned.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant.

6 Wherefore, say unto the children of Israel, I *am* JEHOVAH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage; and I will redeem you with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God, and ye shall know that I *am* JEHOVAH your God, who bringeth you out from under the burdens of the Egyptians.

8 And I will bring you unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an inheritance; I am JEHOVAH.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage. And they said to Moses, Let us alone, we pray thee, and we will serve the Egyptians: for it is better for us to serve the Egyptians than that we should die in the wilderness.

10 And

- 10 And JEHOVAH spake unto Moses, saying,
11 Go speak unto Pharaoh, king of Egypt, that he may send the children of Israel out of his land.
12 And Moses spake before JEHOVAH, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?
13 And JEHOVAH spake unto Moses, and unto Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
14 And these be the heads of their fathers houses. The sons of Reuben the first-born of Israel; Hanoch and Pallu, Hezron and Carmi; these *are* the families of Reuben.
15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shani the son of a Canaanitish woman; these are the families of Simeon.
16 And these are the names of the sons of Levi, according to their generations; Gershon, and Koath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.
17 And the sons of Gershon; Libni and Shimi, according to their families.
18 And the sons of Koath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Koath were an hundred thirty and three years.
19 And the sons of Merari; Mahali and Mushi: these are the families of Levi, according to their generations.
20 And Amram took him Jochebed, the daughter of the brother of his father to wife; and she bare him Aaron, Moses, and Miriam their sister: and the years of the life of Amram were an hundred thirty and six years.

21 And

- 21 And the sons of Izhar, Korah, and Nepheg, and Zichri.
22 And the sons of Uzziel; Misrael, Elitaphan, and Zithri.
23 And Aaron took him Elisheba the daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.
24 And the sons of Korah; Assur, and Elkanah, and Abiasaph: these are the families of the Korhites.
25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.
26 These are that Aaron and Moses, to whom JEHOVAH said, Bring out the children of Israel from the land of Egypt, according to their armies.
27 These are they who spake to Pharaoh king of Egypt to bring out the children of Israel from the land of Egypt: these are that Moses and Aaron.
28 And it came to pass on the day when JEHOVAH spake unto Moses in the land of Egypt,
29 That JEHOVAH spake unto Moses, saying, I am JEHOVAH; speak thou unto Pharaoh king of Egypt all that I say unto thee.
30 And Moses said before JEHOVAH, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

C H A P. VII.

- 1 And JEHOVAH said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.
2 Thou shalt speak all that I command thee: and Aaron thy brother

brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt.

4 And Pharaoh will not hearken unto you; and I will lay my hand upon Egypt, and bring forth my armies, my people the children of Israel, out of the land of Egypt, by great judgments.

5 And all the Egyptians shall know that I am JEHOVAH, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And JEHOVAH spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a sign or a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in before Pharaoh, and they did so as JEHOVAH commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the forcerers: and the magicians of Egypt did so with their incantations;

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And the heart of Pharaoh was hardened, that he hearkened not unto them, as JEHOVAH had said.

14 And JEHOVAH said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink to meet him: and the rod which was turned to a serpent, shalt thou take in thine hand.

16 And thou shalt say unto him, JEHOVAH the God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou hast not heard.

17 Thus saith JEHOVAH, In this thou shalt know that I am JEHOVAH: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall be very much troubled to drink of the water of the river. [And Moses and Aaron went to Pharaoh, and they said unto him, JEHOVAH the God of the Hebrews hath sent us unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou hast not hearkened. Thus saith JEHOVAH, By this thou shalt know that I am JEHOVAH; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink, and the Egyptians shall be very much troubled to drink of the water of the river.]

19 And JEHOVAH spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their rivers, and upon their brooks, and upon their ponds,

ponds, and upon all their collections of waters, that they may become blood, and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as JEHOVAH commanded: and he lift up his rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river, were turned to blood.

21 And the fish that was in the river, died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their incantations: and Pharaoh's heart was hardened, neither did he hearken unto them; as JEHOVAH had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that JEHOVAH had smitten the river.

CHAP. VIII.

1 AND JEHOVAH said unto Moses, Go unto Pharaoh, and say unto him, Thus saith JEHOVAH, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

D 2

3 And

3 And the river shall bring forth frogs, which shall go up, and come into thine houses, and into thy bed-chambers, and upon thy beds, and into the houses of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. [And Moses and Aaron went to Pharaoh, and spake unto him, Thus saith JEHOVAH, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs; and the river shall bring forth frogs abundantly, which shall go up, and come into thine houses, and into thy bed-chambers, and upon thy beds, and into the houses of thy servants, and upon thy people, and into thy ovens, and into thy kneading-troughs; and frogs shall come up upon thee, and upon thy people, and upon all thy servants.]

5 And JEHOVAH spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the brooks, and over the ponds, and cause frogs to come up upon the land of Egypt. [And Moses spake unto Aaron, Stretch forth thine hand with thy rod, and cause frogs to come up upon the land of Egypt.]

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians of the Egyptians did so with their incantations, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat JEHOVAH that he remove the frogs from me, and from my people: and I will let the people go, that they may sacrifice unto JEHOVAH.

9 And Moses said unto Pharaoh, Appoint *the time* for me, when

when I shall intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, and from thy servants, and from thy people, that they may remain in the river only.

10 And he said, To-morrow. And he said, *Be it* according to thy word; that thou mayest know, that there is none like unto JEHOVAH our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto JEHOVAH, by reason of the frogs which he had brought against Pharaoh.

13 And JEHOVAH did according to the word of Moses; and the frogs died out of the houses, and out of the villages, and out of the fields.

14 And they gathered them together upon heaps, and the earth stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as JEHOVAH had said.

16 And JEHOVAH said unto Moses, Say unto Aaron, Stretch out thine hand with thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the earth became lice in all the land of Egypt.

18 And the magicians did so with their incantations to bring forth lice, but they could not: so there were lice upon man and upon beast.

19 And

19 And the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he did not hearken unto them; as JEHOVAH had said.

20 And JEHOVAH said unto Moses, Rise up early in the morning, and stand before Pharaoh, lo, he will come forth to the water, and thou shalt say unto him, Thus saith JEHOVAH, let my people go that they may serve me.

21 For if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.

22 And I will separate in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end that thou mayest know, that I am JEHOVAH in the midst of the earth.

23 And I will put a division between my people, and thy people: to-morrow shall this sign be. [And Moses and Aaron came to Pharaoh, and said unto him, Thus saith JEHOVAH, Let my people go, that they may serve me. For if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will separate in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there: to the end thou mayest know that I am JEHOVAH in the midst of the land. And I will put a division between my people and thy people: to-morrow shall this sign be.]

24 And JEHOVAH did so: and there came a very grievous swarm of flies into the house of Pharaoh, and into his servants houses,

houses, and into all the land of Egypt : and the land was corrupted by reason of the swarm of flies.

25 And Pharaoh called for Moses and Aaron, and said, Go, sacrifice to your God in the land.

26 And Moses said, It is not right so to do; for we shall sacrifice the abomination of the Egyptians to JEHOVAH our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go a journey of three days into the wilderness, and sacrifice to JEHOVAH our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to JEHOVAH your God in the wilderness; only you shall not go to any considerable distance: intreat for me.

29 And Moses said, Behold, I will go out from thee, and will intreat JEHOVAH, that the swarms of flies may depart from Pharaoh, and from his servants, and from his people, tomorrow: but let not Pharaoh deceive us any more, in not letting the people go to sacrifice to JEHOVAH.

30 And Moses went out from Pharaoh, and intreated JEHOVAH.

31 And JEHOVAH did according to the word of Moses, and he removed the swarms of flies from Pharaoh, and from his servants and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

C H A P. IX.

1 AND JEHOVAH said unto Moses, Go unto Pharaoh, and say unto him, Thus saith JEHOVAH the God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and still detainest them;

3 Behold, the hand of JEHOVAH will be upon thy cattle which is in the field, upon the horses, and upon the asses, and upon the camels, upon the oxen, and upon the sheep; a very grievous murrain.

4 And JEHOVAH shall make a separation between the cattle of Israel, and the cattle of Egypt; and nothing shall die of all that is the childrens of Israel.

5 And JEHOVAH appointed a set time, saying, To-morrow JEHOVAH shall do this thing in the land. [And Moses and Aaron came to Pharaoh, and said unto him, Thus saith JEHOVAH the God of the Hebrews, Let my people go, that they may serve me; for if thou refuse to let them go, and still detainest them, behold, the hand of JEHOVAH is upon the cattle which is in the field, upon the horses, and upon the asses, and upon the camels, upon the oxen, and upon the sheep; a very grievous murrain. And JEHOVAH shall make a separation between the cattle of Israel, and the cattle of Egypt; and nothing shall die of all that is the childrens of Israel: to-morrow JEHOVAH shall do this thing in the land.]

6 And JEHOVAH did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And

7 And Pharaoh sent, and behold, there was not one of the cattle of the children of Israel dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 And JEHOVAH said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and it shall be a boyl breaking forth with blains upon man and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up towards heaven; and it became a boyl breaking forth with blains upon man and upon beast.

11 And the magicians could not stand before Moses, because of the boyl; for the boyl was upon the magicians, and upon all the Egyptians.

12 And JEHOVAH hardened the heart of Pharaoh, and he hearkened not unto them, as JEHOVAH had spoken unto Moses.

13 And JEHOVAH said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith JEHOVAH the God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

E

16 And

16 And in very deed for this cause have I supported thee, in order to shew my power in thee, and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field: upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. [And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith JEHOVAH the God of the Hebrews, Let my people go, that they may serve me. For at this time I will send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I supported thee, in order to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since it was founded, even until now. And send now and gather thy cattle, and all that thou hast in the field: upon every man and beast which shall be found in the field, and not brought home, the hail shall come down upon them, and they shall die.]

20 He that feared the word of JEHOVAH amongst the servants

of Pharaoh, made his servants and his cattle fly into the houses.

21 And he that regarded not the word of JEHOVAH, left his servants and his cattle in the field.

22 And JEHOVAH said unto Moses, Stretch out thine hand towards heaven, that there be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched out his rod toward heaven, and JEHOVAH sent thunder and hail, and the fire ran along upon the ground; and JEHOVAH rained hail upon the land of Egypt.

24 So there was hail, and fire mixed with hail, very grievous, such as there was none like it in Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, there was no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: JEHOVAH is righteous, and I and my people are wicked.

28 Intreat JEHOVAH (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread out my hands unto JEHOVAH: and the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth is JEHOVAH'S.

30 But as for thee and thy servants, I know that ye will not fear, even yet, JEHOVAH *our* God.

31 And the flax and the barley were smitten; for the barley was in the ear, and the flax was bolled.

32 But the wheat and the rye were not smitten: because they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread out his hands unto JEHOVAH: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the hail, and the rain, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as JEHOVAH had spoken by Moses.

CHAP. X.

1 AND JEHOVAH said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and thy son's son, what I have wrought in Egypt, and my signs which I have done amongst them; that ye may know that I am JEHOVAH your God.

3 And thou shalt say unto Pharaoh, Thus saith JEHOVAH the God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 For if thou refuse to let my people go, behold, to-morrow I will bring the locusts into thy coast.

5 And they shall cover the face of the earth, that one cannot be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every herb of the ground, and every tree which groweth for you out of the field.

6 And they shall fill thy house, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. [And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me ? Let my people go, that they may serve me. Else if thou refuse to let them go, behold, to-morrow will I bring the locusts into thy coast. And they shall cover the face of the earth, that one cannot be able to see the earth ; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail ; and shall eat every herb of the ground, and every tree which groweth for you out of the field. And they shall fill thy house, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day.] And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us ? Let the men go, that they may serve JEHOVAH their God : Knowest thou not yet that Egypt is destroyed ?

8 And Moses and Aaron were brought again unto Pharaoh ; and

and he said unto them, Go, serve JEHOVAH your God: but who are they that shall go?

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters, with our flocks, and with our herds will we go; for we must hold a feast unto JEHOVAH.

10 And he said unto them, Let JEHOVAH be so with you, as I will let you go, and your little ones; look to it, for evil is before you.

11 Not so; go now ye that are men, and serve JEHOVAH, for that ye did desire. And they were driven out from Pharaoh's presence.

12 And JEHOVAH said unto Moses, Stretch out thine hand over the land of Egypt, for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, and all the fruit of the tree that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and JEHOVAH brought an east wind upon the land all that day, and all that night: and when it was morning, the east-wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *they were*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, and the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moses and Aaron in haste, and he

he said, I have sinned against JEHOVAH your God, and against you.

17 Now therefore forgive me, I pray you, my sin only this once, and intreat JEHOVAH your God, that he may remove from me this death only.

18 And he went out from Pharaoh, and intreated JEHOVAH.

19 And JEHOVAH turned a mighty strong west-wind, which took away the locusts, and fixed them in the Red sea; there remained not one locust in all the coasts of Egypt.

20 And JEHOVAH hardened the heart of Pharaoh, and he would not let the children of Israel go.

21 And JEHOVAH said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, darkness that may be felt.

22 And Moses stretched out his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 And Pharaoh called to Moses and Aaron, and said, Go serve JEHOVAH; only let your flocks and your herds be stayed; let your little ones also go with you.

25 And Moses said, Thou must also give us sacrifices, and burnt-offerings, that we may sacrifice to JEHOVAH our God.

26 Our cattle also shall go with us; there shall not be left an hoof: for thereof must we take to serve JEHOVAH our God; and we know not with what we must serve JEHOVAH, until we come thither.

27 But

27 But JEHOVAH hardened the heart of Pharaoh, and he would not let them go.

28 And Pharaoh said unto him, Be gone from me, take heed to thyself, see my face no more; for in that day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

C H A P. XI.

1 AND JEHOVAH said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; and afterwards he will send you out hence: when he shall send you away, he will drive you out hence altogether.

2 Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour, vessels of silver and vessels of gold, and raiment.

3 And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.

4 For about midnight I will go forth into the midst of the land of Egypt.

5 And every first-born in the land of Egypt shall die, from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant, that is behind the mill, and even unto the first-born of every beast.

6 And there shall be a great cry throughout all the land of Egypt; such, that there hath been none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man, nor even against beast: that thou mayest know, that JEHOVAH doth put a difference between the Egyptians and Israel.

8 And

8 And thou shalt be greatly honoured in the land of Egypt; in the sight of Pharaoh's servants, and in the sight of the people.

9 Then said Moses unto Pharaoh, Thus saith JEHOVAH, Israel is my son, my first-born; and I said unto thee, Let my son go, that he may serve me.

10 But thou hast refused to let him go; behold, (therefore) JEHOVAH slayeth thy son, thy first-born.

11 And Moses said, Thus saith JEHOVAH, About midnight I will go forth into the midst of the land of Egypt:

12 And every first-born in the land of Egypt shall die; from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant, who is behind the mill; and even unto the first-born of every beast.

13 And there shall be a great cry throughout all the land of Egypt; such, that there hath been none like it, nor shall be like it any more.

14 But against any of the children of Israel shall not a dog move his tongue, against man, nor even against beast: that thou mayest know, that JEHOVAH hath put a difference between the Egyptians and Israel.

15 And all these thy servants shall come down to me, and bow down themselves to me, saying; Go forth, thou, and all the people that follow thee, and then I will go forth.

16 And he went out from before Pharaoh in great indignation.

17 And JEHOVAH said unto Moses, Pharaoh doth not hearken unto you, that my wonders may be multiplied in the land of Egypt.

- 18 And Moses and Aaron performed all these wonders before Pharaoh; but JEHOVAH hardened Pharaoh's heart, so that he would not let the children of Israel go.]

C H A P. XII.

- 1 AND JEHOVAH spake unto Moses and Aaron in the land of Egypt, saying,
2 This month shall be unto you the beginning of months; it *shall be* the first month of the year to you.
3 Speak ye now unto all the congregation of the children of Israel, saying, On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.
4 And if the household be too little for the lamb, let him and his neighbour next unto his house, take it according to the number of the souls; every man according to his eating, ye shall make your count for the lamb.
5 Your lamb shall be without blemish, a male of a year old; ye shall take it from the sheep, or from the goats.
6 And ye shall preserve it until the fourteenth day of the same month; and the whole assembly of the congregation of the children of Israel shall kill it, between the two evenings.
7 And they shall take of the blood, and put it upon the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.
8 And they shall eat the flesh in that night rost with fire, and unleavened bread, and with bitter herbs they shall eat it.

9 Eat

- 9 Eat not of it raw, nor sodden at all with water, but roast with fire, his head with his legs, and with his inward parts.
- 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire.
- 11 And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staves in your hands; and ye shall eat it in haste; it is the passover to JEHOVAH.
- 12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, from man unto beast; and against all the gods of Egypt I will execute judgments; I am JEHOVAH.
- 13 And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you for a destruction, when I smite the land of Egypt.
- 14 And this day shall be unto you for a memorial, and you shall keep it a feast to JEHOVAH, throughout your generations; you shall keep it a feast, by an ordinance for ever.
- 15 Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.
- 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every one must eat, that only may be done of you.
- 17 And ye shall observe this commandment; for in this very day I have brought your armies out of the land of Egypt; therefore ye shall observe this day in your generations by an ordinance for ever.

- 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.
- 19 Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.
- 20 Ye shall eat nothing leavened; in all your habitations ye shall eat unleavened bread.
- 21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take to you a lamb, according to your families, and kill the passover.
- 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.
- 23 For JEHOVAH will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and the two side-posts, JEHOVAH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.
- 24 And ye shall observe this thing for an ordinance to thee and thy sons for ever.
- 25 And it shall come to pass, when ye come to the land which JEHOVAH will give you, as he spake, that ye shall keep this service in this month.
- 26 And it shall come to pass, when your children shall say unto you, What mean you by this service?
- 27 And ye shall say, It is the sacrifice of JEHOVAH's passover, who passed over the houses of the children of Israel in Egypt, when

when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as JEHOVAH commanded Moses and Aaron, so did they.

29 And it came to pass that at midnight JEHOVAH smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the children of Israel; and go, serve JEHOVAH, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and raiment.

36 And JEHOVAH gave the people favour in the sight of the Egyptians, so that they lent unto them; and they spoiled the Egyptians.

37 And

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

38 And a mixed multitude went up also with them, and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were driven out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, on the very day it came to pass, that all the hosts of JEHOVAH went out from the land of Egypt.

42 It is a night of observations unto JEHOVAH, for bringing them out from the land of Egypt; this is that night of observations unto JEHOVAH for all the children of Israel in their generations.

43 And JEHOVAH said unto Moses and unto Aaron, This is the ordinance of the passover; there shall no stranger eat thereof.

44 But every man's servant bought for his money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten, ye shall not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall do it.

48 And when a stranger shall sojourn with you, and will keep

the passover to JEHOVAH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as JEHOVAH commanded Moses and Aaron, so did they.

51 And it came to pass on this very day, that JEHOVAH did bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 AND JEHOVAH spake unto Moses, saying, Sanctify unto me all the first-born;

2 Whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine.

3 And Moses said unto the people, Remember ye this day, in which ye came out from Egypt, from the house of bondage; for by a strong hand JEHOVAH brought you out from hence, and no leavened bread shall be eaten. For

4 This day came ye out, in the month Abib.

5 And it shall be when JEHOVAH thy God shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, the Pherefites, and the Gergesites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Six days thou shalt eat unleavened bread, and in the seventh day shall be a feast to JEHOVAH.

7 Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that which JEHOVAH did unto me, when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of JEHOVAH may be in thy mouth; for with a strong hand JEHOVAH brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in its season from year to year.

11 And it shall be, when JEHOVAH thy God shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto JEHOVAH all that openeth the matrix; and every firstling that cometh of a beast which thou hast, the males *shall be* JEHOVAH'S.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy sons shalt thou redeem.

14 And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand JEHOVAH brought us out from Egypt the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that JEHOVAH slew all the first-born in the land of Egypt, from the first-born of man, to the first-born of beast; there-
fore

fore I sacrifice to JEHOVAH all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And they shall be to thee for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand JEHOVAH brought thee forth out of Egypt.

17 And it came to pass when Pharaoh had let the people go, that God did not lead them through the way of the land of the Philistines, although that was near: for God said, Lest the people repent when they see war, and return to Egypt.

18 But God led the people about through the way of the wilderness of the Red sea: and the children of Israel went up by five in a rank from the land of Egypt.

19 And Moses took the bones of Joseph with him, because he had made the children of Israel swear, saying, God will surely visit you, and ye shall carry my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, which was in the edge of the wilderness.

21 And JEHOVAH went before them, by day in a pillar of a cloud to lead them on the way, and by night in a pillar of fire to give them light; to go by day and by night.

22 He did not remove the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

C H A P. XIV.

- 1 AND JEHOVAH spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea.
3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.
4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host, that the Egyptians may know that I am JEHOVAH. And they did so.
- 5 And it was told the king of Egypt, that the people fled; and the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
6 And he made ready his chariot, and took his people with him.
7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.
8 And JEHOVAH hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.
9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his armies; and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.
10 And when Pharaoh drew nigh, the children of Israel lift up their

their eyes and saw, and behold, the Egyptians marched after them ; and they were fore afraid : and the children of Israel cried out unto JEHOVAH.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt ?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone now, that we may serve the Egyptians ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of JEHOVAH, which he will work for you to-day ; for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever.

14 JEHOVAH shall fight for you, and ye shall hold your peace.

15 And JEHOVAH said unto Moses, Wherefore criest thou unto me ? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it ; and the children of Israel shall go on dry ground in the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them ; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am JEHOVAH, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, who went before the camp of Israel,

removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to *them*, but it was light by night to *these*; so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and JEHOVAH caused the sea to go back by a strong east-wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them, to the midst of the sea; all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch JEHOVAH looked unto the camp of the Egyptians, through the pillar of fire and of the cloud, and harried the camp of the Egyptians,

25 And took off their chariot wheels, and made them to go heavily; so that the Egyptians said, Let us fly from the face of Israel; for JEHOVAH fighteth for them against the Egyptians.

26 And JEHOVAH said unto Moses, Stretch out thine hand over the sea, that the waters may return upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea; and the sea returned to its strength when the morning appeared, and the Egyptians fled against it, and JEHOVAH overthrew the Egyptians in the midst of the sea.

28 And

- 28 And the waters returned, and covered the chariots and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.
- 29 But the children of Israel walked upon dry ground in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.
- 30 Thus JEHOVAH saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.
- 31 And Israel saw that great hand which JEHOVAH had exercised on the Egyptians: and the people feared JEHOVAH, and believed JEHOVAH and his servant Moses.

CHAP. XV.

- 1 THEN sang Moses and the children of Israel this song unto JEHOVAH, and spake, saying,

I will sing unto JEHOVAH, for he hath triumphed greatly;
The horse and his rider hath he thrown in the sea.

- 2 JEHOVAH is my strength and song,
And he is become my salvation;
He is my God, and a dwelling I will raise him;
My father's God, and I will exalt him.
- 3 JEHOVAH is mighty in war;
JEHOVAH is his name.
- 4 Pharaoh's chariots and his host hath he cast into the sea;
His chosen captains too are drowned in the Red sea.

- 5 The depths have overwhelmed them ;
They sank into the bottom as a stone.
- 6 Thy right hand, JEHOVAH, is become glorious in power ;
Thy right hand, JEHOVAH, hath destroyed the enemy.
- 7 In thine excellent greatness thou hast overthrown them that
opposed thy power.
Thou sentest forth thy wrath, which consumed them as stubble.
- 8 With the blast of thy nostrils the waters were collected ;
The floods stood upright as an heap,
The depths were congealed in the heart of the sea.
- 9 The enemy said, I will pursue, I will overtake,
I will divide the spoil, my lust shall be satisfied upon them.
I'll draw my sword, my hand shall destroy them.
- 10 Thou didst blow with thy wind, the sea covered them ;
They sank as lead in the mighty waters.
- 11 Who is like thee, O JEHOVAH, amongst the gods ? Who is
like thee, glorious in holiness,
Fearful in praises, performing wonders ?
- 12 Thou stretchedst out thy right hand, the earth swallowed
them up.
- 13 Thou, in thy mercy, hast led forth thy people whom thou hast
redeemed ;
Thou hast guided them in thy strength unto thy holy habi-
tation.
- 14 The people shall hear, and be terrified ;
Sorrow shall seize on the inhabitants of Palestine.
- 15 Then the leaders of Edom shall be amazed,
Trembling shall take hold on the great men of Moab ;
All the inhabitants of Canaan shall melt away.
- 16 Fear and dread shall fall upon them,
By the greatness of thine arm they shall be still as a stone ;

Till

- Till thy people shall pass over, O JEHOVAH,
Till the people shall pass over, whom thou hast purchased.
- 17 Thou shalt bring them in, and plant them in the mountain of
thine inheritance,
In the place, O JEHOVAH, which thou hast made for thee to
dwell in,
In the sanctuary, O JEHOVAH, which thy hands have esta-
blished.
- 18 JEHOVAH shall reign to everlasting ages.
- 19 For the horse of Pharaoh went in with his chariots, and
with his horsemen into the sea; and JEHOVAH brought
again the waters of the sea upon them: but the children
of Israel walked upon dry land in the midst of the sea.
- 20 And Miriam the prophetess, the sister of Aaron, took a
timbrel in her hand, and all the women went out after her,
with timbrels, and with dances.
- 21 And Miriam answered them,
Sing ye to JEHOVAH, for he hath triumphed greatly;
The horse and his rider he hath thrown in the sea.
- 22 And Moses conducted Israel from the Red sea, and brought
them into the wilderness of Shur: and they went a journey
of three days in the wilderness, and found no water.
- 23 And when they came to Marah, they could not drink of
the waters of Marah, for they were bitter; therefore the name
of that place was called Marah.
- 24 And the people murmured against Moses, saying, What
shall we drink?
- 25 And Moses cried unto JEHOVAH; and JEHOVAH shewed
him a tree, and he cast it into the waters, and the waters
became

became sweet : there he made for them a statute and an ordinance, and there he proved them.

26 And he said, If thou wilt hearken to the voice of JEHOVAH thy God, and wilt do what is right in his sight, and give ear to his commandments, and keep all his statutes ; I will put none of these diseases upon thee, which I have brought upon the Egyptians : for I am JEHOVAH that healeth thee.

27 And they came to Elim, where were twelve wells of waters, and seventy palm trees ; and they encamped there by the fountains.

C H A P. XVI.

1 And they journeyed from Elim ; and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their coming out from the land of Egypt.

2 And all the congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 And the children of Israel said unto them, We wish we had died by the hand of JEHOVAH in the land of Egypt, when we sat by the flesh-pots, when we did eat bread in plenty ; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

4 And JEHOVAH said unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain portion every day, that I may prove them, whether they will walk in my law, or not.

5 And

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be double of that which they gather daily.

6 And Moses and Aaron said unto all the children of Israel, In the evening, then ye shall know that JEHOVAH hath brought you out from the land of Egypt.

7 And in the morning ye shall see the glory of JEHOVAH; for he heareth your murmurings against JEHOVAH: and what are we, that ye murmur against us?

8 And Moses said, When JEHOVAH giveth you in the evening flesh to eat, and bread in the morning to the full; for that JEHOVAH heareth your murmurings which ye murmur against him. And what are we? your murmurings are not against us, but against JEHOVAH.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before JEHOVAH; for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and behold, the glory of JEHOVAH appeared in a cloud.

11 And JEHOVAH spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, In the evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am JEHOVAH your God.

13 And it came to pass, that in the evening quails came up, and covered the camp; and in the morning the dew lay round about the camp.

14 And when the dew that lay was gone up, behold, upon the
H face

face of the wilderness there *lay* a small round thing, small as the hoar frost on the earth.

15 And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was. And Moses said unto them, This is the bread which JEHOVAH hath given you to eat.

16 This is the thing which JEHOVAH hath commanded, Gather of it every man according to his eating; an omer for every man, according to the number of your persons, take ye every man for *them* that are in his tents.

17 And the children of Israel did so, and gathered, some more, and some less.

18 And when they did measure it with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating.

19 And Moses said unto them, Let no man leave of it till the morning.

20 Yet they hearkened not unto Moses; and some of them left of it until the morning, and it bred worms and stank. And Moses was very angry with them.

21 And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered a double portion of bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which JEHOVAH hath said, To-morrow is the rest of the holy sabbath to JEHOVAH: bake that which ye will bake, *to-day*, and boil that which ye will boil; and that which remaineth over, lay up for you to be kept until the morning.

24 And

24 And they laid it up until the morning, as Moses commanded; and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for this day is a sabbath to JEHOVAH: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which* is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And JEHOVAH said unto Moses, How long will ye refuse to keep my commandments and my laws?

29 See, for JEHOVAH hath given you the sabbath, therefore he hath given you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the sabbath day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name of it manna: and it *was* like coriander-seed, white; and the taste of it was like wafers *made* with honey.

32 And Moses said, This is the thing which JEHOVAH commanded, Fill an omer of it for a memorial in your generations; that they may see the bread with which I fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put in it an omer full of manna, and lay it up before JEHOVAH, to be kept for your generations.

34 As JEHOVAH commanded Moses, so Aaron laid it up before the testimony, to be kept.

35 And the children of Israel did eat manna forty years, until

they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

C H A P. XVII.

1 AND all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journies, according to the word of JEHOVAH, and encamped in Rephidim: and there was no water for the people to drink.

2 And the people contended with Moses, and they said, Give us water, that we may drink. And Moses said unto them, Why do ye contend with me? Why do ye tempt JEHOVAH?

3 And there the people thirsted for water; and the people murmured against Moses, and said, Why is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle, with thirst?

4 And Moses cried unto JEHOVAH, saying, What shall I do for this people? they are almost ready to stone me.

5 And JEHOVAH said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou didst smite the river, thou shalt take in thy hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and water shall come out of it, and the people shall drink. And Moses did so in the presence of the elders of Israel.

7 And he called the name of the place Massa, and Meribah, upon the account of the contention of the children of Israel, and

and their tempting JEHOVAH, saying, Is JEHOVAH amongst us, or not?

- 8 And Amalek came, and fought with Israel at Rephidim.
- 9 And Moses said unto Joshua, Choose us men, and go out; fight with Amalek: to-morrow I will stand upon the top of the hill, with the rod of God in my hand.
- 10 And Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.
- 11 And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalek prevailed.
- 12 And the hands of Moses were heavy; and they took a stone, and put it under him, and he sat upon it; and Aaron and Hur supported his hands, the one on the one side, and the other on the other side; and his hands *continued* steady until the going down of the sun.
- 13 And Joshua discomfited Amalek and his people, and smote them with the edge of the sword.
- 14 And JEHOVAH said to Moses, Write this for a memorial in a book, and set it forth in the ears of Joshua: for I will utterly destroy the remembrance of Amalek from under heaven.
- 15 And Moses built an altar, and called the name of it JEHOVAH-nissi.
- 16 For JEHOVAH hath sworn, that JEHOVAH will have war with Amalek from generation to generation.

C H A P. XVIII.

1 WHEN Jethro the prince of Midian, the father-in-law of Moses, had heard of all that God had done for Moses, and for Israel his people, that JEHOVAH had brought Israel out of Egypt,

2 Then Jethro the father-in-law of Moses, took Zipporah the wife of Moses, after he had sent her back,

3 And her two sons; of whom the name of the one was Gershom (for he said, I have been a stranger in a foreign land)

4 And the name of the other was Eliezer (for the God of my father, *said he*, was mine help, and delivered me from the sword of Pharaoh).

5 And Jethro the father-in-law of Moses, came with his sons and his wife to Moses into the wilderness, where he encamped at the mount of God.

6 And it was told Moses, Behold, thy father-in-law Jethro is come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father-in-law, and paid him proper respects, and kissed him: and they asked each other of their welfare; and they came into the tent.

8 And Moses told his father-in-law all that JEHOVAH had done unto Pharaoh, and unto the Egyptians, upon account of Israel, and all the fatigue they had met with by the way, and how JEHOVAH delivered them.

9 And Jethro rejoiced for all the goodness which JEHOVAH had

- had done to Israel, whom he had delivered out of the hand of the Egyptians.
- 10 And Jethro said, Blessed be JEHOVAH, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; and hath delivered the people from under the hand of the Egyptians.
- 11 Now I know that JEHOVAH is greater than all gods: for in the matter wherein they dealt proudly, he was above them.
- 12 And Jethro, Moses's father-in-law, took a burnt-offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses's father-in-law, before God.
- 13 And it came to pass on the morrow, that Moses sat to judge the people, and the people stood by Moses, from the morning unto the evening.
- 14 And Moses's father-in-law saw all that he did for the people; and he said, What is this thing that thou doest for the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto evening?
- 15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God.
- 16 When they have a matter, they come unto me; and I judge between a man and his companion; and I inform them of the statutes of God, and his laws.
- 17 And Moses's father-in-law said unto him, The thing that thou doest, is not good.
- 18 Thou wilt be consumed, and likewise this people that is with thee: for this business is too heavy for thee; thou art not able to execute it thyself alone.
- 19 Hearken now unto my voice, I will give thee counsel, and
- God.

God will be with thee: Do thou transact with God for thy people, that thou mayest bring the causes unto God.

20 And thou shalt instruct them in the ordinances and the law, and shalt shew them the way wherein they should walk, and the work that they should do.

21 And thou shalt provide for thyself out of all the people, able men, such as fear God, men of truth, hating covetousness; and set such over them, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so wilt thou ease thyself, and they will bear the *burden* with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to hold out, and this people also shall go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

[25 And Moses said unto the people, I am not able alone to bear you. JEHOVAH your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. May JEHOVAH the God of your fathers make you a thousand times as many more as ye are, and bless you as he hath said unto you. How can I alone bear your troublesome affairs, your burden, and your strife? Take out of you wise men, understanding, and prudent, according to your tribes, and I will make them heads over you; and they shall answer and speak the good thing which thou shalt tell them they are to do. And he took the heads of their tribes, men wise and understanding, and made them heads over them, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens,

tens, and officers according to your tribes. And he commanded their judges, saying, Hear the causes between your brethren; and ye shall judge righteously between a man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment: ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's. And the thing which is too hard for you ye shall bring to me, and I will hear it. And he commanded them all the things which they should do.]

26 And they judged the people at all seasons: the great causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart; and he went to his own land.

C H A P. XIX.

1 IN the third month, when the children of Israel were gone forth from the land of Egypt, the same day they came into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the wilderness of Sinai, and had encamped in the wilderness; and there Israel encamped before the mount.

3 And Moses went up unto God, and JEHOVAH called unto him out of the mountain, saying, Thus thou shalt say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I carried you on eagle's wings, and brought you unto myself.

5 Now therefore if ye will obey my voice indeed, and keep my

covenant, then ye shall be a peculiar possession to me above all people, for all the earth is mine.

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses went, and called for the elders of the people, and laid before their faces all these words which JEHOVAH commanded him.

8 And all the people answered together, and said, All that JEHOVAH hath spoken, we will do. And Moses returned the words of the people unto JEHOVAH.

9 And JEHOVAH said unto Moses, Lo, I come unto thee in the thickness of a cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses declared the words of the people unto JEHOVAH.

10 And JEHOVAH said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their cloaths,

11 And be ready against the third day; for on the third day JEHOVAH will come down in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds about it; and thou shalt say unto the people, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount, shall surely be put to death.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall stand at the nether part of the mount.

14 And Moses went down from the mount unto the people, and sanctified the people, and they washed their cloaths.

- 15 And he said unto the people, Be ready within three days; approach not to your wives.
- 16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet was prodigious loud; so that all the people that was in the camp, trembled.
- 17 And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.
- 18 And mount Sinai was altogether on a smoke, because JEHOVAH descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
- 20 And JEHOVAH came down upon mount Sinai, on the top of the mount: and JEHOVAH called Moses up to the top of the mount, and Moses went up.
- 21 And JEHOVAH said unto Moses, Go down, charge the people, lest they break through unto JEHOVAH to gaze, and many of them perish.
- 22 And let the priests also who come near to JEHOVAH, sanctify themselves, lest JEHOVAH break forth upon them.
- 23 And Moses said unto JEHOVAH, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.
- 24 And JEHOVAH said unto him, Go, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through to come up unto JEHOVAH, lest he break through upon them.

- 25 So Moses went down from the mountain unto the people, and spake unto them.

CHAP. XX.

- 1 AND God spake all these words, saying,
2 I am JEHOVAH thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before Me.
4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth.
5 Thou shalt not bow down thyself to them, nor serve them: for I JEHOVAH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6 And shewing mercy unto thousands that love me, and keep my commandments.
7 Thou shalt not take the name of JEHOVAH thy God in vain: for JEHOVAH will not hold him guiltless that taketh his name in vain.
8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath to JEHOVAH thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For

- 11 For in six days JEHOVAH made heaven and earth, the sea and all that in them is, and rested the seventh day, and hallowed it.
- 12 Honour thy father and thy mother, that thy days may be long upon the land which JEHOVAH thy God giveth thee.
- 13 Thou shalt not murder.
- 14 Thou shalt not commit adultery.
- 15 Thou shalt not steal.
- 16 Thou shalt not bear false witness against thy neighbour.
- 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. [But when JEHOVAH thy God shall have brought thee into the land of Canaan, which thou art going to possess, thou shalt raise thee up great stones, and shalt plaster them with plaster; and shalt write upon these stones all the words of this law. And it shall come to pass, when ye shall have passed over Jordan, ye shall raise up these stones which I command you this day, upon mount Gerizim; and thou shalt build there an altar to JEHOVAH thy God, an altar of stones; thou shalt not lift up an iron tool upon them: thou shalt build that altar of whole stones to JEHOVAH thy God; and thou shalt offer thereon burnt-offerings to JEHOVAH thy God, and thou shalt sacrifice peace-offerings; and thou shalt eat there, and thou shalt rejoice before JEHOVAH thy God. That mountain is on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanite that inhabits in the plain, over against Gilgal, beside the plain of Moreh, towards Shechem.]
- 18 And all the people heard the thunderings and the sound of the trumpet, and saw the lightnings, and the mountain smoking;

ing; and all the people were afraid, and removed, and stood afar off.

19 [And they said unto Moses, Behold, JEHOVAH our God has shewed us his great glory; and we have heard his voice out of the midst of the fire: we have seen this day that God hath talked with man, and he liveth. Now therefore, why should we die? for this great fire will consume us. If we hear any more the voice of JEHOVAH our God, then we shall die. For who is there of all flesh, who hath heard the voice of the living God speaking out of the midst of the fire, as we have, and hath lived? Go thou near, and hear all things which JEHOVAH our God saith, and thou shalt speak unto us whatsoever JEHOVAH our God shall say unto thee, and we will hear it, and do it.]

20 And Moses said unto the people, Fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was. [And JEHOVAH spake unto Moses, saying, I have heard the voice of the words of this people, which they have spoken unto thee; all things are good that they have spoken. I wish that there was such an heart in them, that they would fear me, and keep my commandments all their days; that it might be well with them, and with their children for ever. I will raise up a prophet to them out of the midst of their brethren, like unto thee; and I will put my words into his mouth; and he shall speak unto them whatsoever I shall command him. But for the man who shall not hearken unto the words, which he shall speak in my name, I will require it of him (or, I will destroy him from among his people). But for the prophet that shall act proudly in

in speaking a word in my name, which I have not commanded him to speak, and who shall speak in the name of other gods; that prophet shall die. But if thou shalt say in thy heart, How shall we know the word which JEHOVAH hath not spoken? If the word which that prophet speaketh in the name of JEHOVAH, follow not, nor come to pass, this is the word which JEHOVAH hath not spoken; the prophet hath spoken it presumptuously; thou shalt not be afraid of him. Go thou, say unto them, Return ye into your tents: but do thou stand here by me, that I may tell thee all the commandments, the statutes, and the judgments which thou shalt teach them, and which they should do in the land which I shall give them for a possession.]

22 And JEHOVAH said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice on it thy burnt-offerings and thy peace-offerings of thy sheep and of thy oxen: in the place where I shall record my name, there I will come unto thee, and bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of cleft stone: for if thou lift up thy tool upon it, thou hast defiled it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered on it.

C H A P. XXI.

1 Now these are the judgments which thou shalt set before them.

2 If

- 2 If thou buy an Hebrew servant, six years he shall serve thee; and in the seventh year he shall go out free for nothing.
- 3 If he came in by himself, he shall go out by himself; if he was married, his wife shall go out with him.
- 4 If his master hath given him a wife, and she hath born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
- 5 And if the servant shall positively say, I love my master, my wife, and my children, I will not go out free:
- 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.
- 7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.
- 8 If she be disagreeable in the eyes of her master, who hath betrothed her to himself, he shall let her be redeemed; he shall not have power to sell her to a strange nation, as he hath dealt deceitfully with her.
- 9 And if he has betrothed her to his son, he shall deal with her after the manner of daughters.
- 10 And if he take him another wife; her food, her raiment, and her duty of marriage, he shall not diminish.
- 11 And if he does not these three unto her, then she shall go out free without money.
- 12 He that smiteth a man, so that he die, shall surely be put to death.
- 13 And if a man had no intention or purpose, but God delivered him into his hand, then I will appoint thee a place whither he may fly.
- 14 But if a man come presumptuously upon his neighbour to murder

murder him with deceit, thou shalt take him from mine altar, that he may die.

15 He that smiteth his father, or his mother, shall surely be put to death.

16 And he that curseth his father, or his mother, shall surely be put to death.

17 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with the fist, and he die not, but is forced to keep his bed :

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be clear ; only he shall pay for the loss sustained by his usual labour or business, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and the person smitten die under his hand, he shall surely be avenged :

21 Notwithstanding, if he continue a day or two, he shall not be avenged : for he is his money.

22 And when men are quarrelling, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow ; he shall surely be punished, according as the woman's husband shall lay upon him ; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his man-servant, or the eye

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of

of his maid-servant, and so destroys the use of it; he shall let him go free for his eye's sake.

27 And if he strike out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 If an ox, or any other beast, smite a man, or a woman, that they die; the beast shall be surely stoned, and its flesh shall not be eaten; but the owner of the beast shall be clear.

29 But if the beast were apt to smite in time past, and it hath been testified to its owner, and he hath not kept it in, but that he hath killed a man or a woman; thou shalt stone the beast, and its owner also shall be put to death.

30 If there be laid on him a sum of money for the price of redemption, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether it hath smitten a son, or a daughter; according to this judgment it shall be done unto it.

32 If the beast shall smite a man-servant, or a maid-servant; he shall give unto their master thirty shekels of silver, and thou shalt stone the beast.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox, or an ass, or any other beast fall therein;

34 The owner of the pit shall make it good, and give money to the owner of them; and the dead beast shall be his.

35 And if one man's ox, or any other beast of his, smite his neighbour's ox, or any other beast of his, that it dies, then they shall sell the live beast, and divide the money of it; and they shall also divide the dead beast.

36 Or if it was known that the beast hath used to smite in time past, and its owner hath not kept it in, he shall surely pay beast for beast; and the dead shall be his own.

C H A P. XXII.

- 1 If a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
- 2 If a thief be found breaking up, and be smitten that he die; no blood shall be shed for him.
- 3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.
- 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, or any other beast; he shall restore double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; he shall certainly repay out of his own field, according to its product; and if he hath eaten up all the field, of the best of his own field, and of the best of his own vineyard, he shall make restitution.
- 6 If a fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed by it; he that kindled the fire shall surely make restitution.
- 7 If a man shall deliver to his neighbour money, or vessels to keep, and they be stolen out of the man's house; if the thief be found, he shall pay double:
- 8 If the thief be not found, then the master of the house shall be brought before the judges, *to discover* whether he have put his hand to his neighbour's goods.
- 9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which

another claims as his; the cause of both parties shall be brought before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no person seeing it:

11 Then shall an oath of JEHOVAH be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it shall accept thereof, and he shall not make restitution.

12 And if it be stolen from him, he shall make restitution unto the owner of it.

13 If it be torn in pieces; he shall bring witness, and he shall not make restitution for that which is torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner of it not being with it, he shall surely make satisfaction:

15 But if the owner thereof be with it, he shall not make satisfaction: if it be an hired thing, it came for his hire.

16 And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 And if her father absolutely refuse to give her unto him; he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer one to live, who craftily pretends to the secret art of divination or fortune-telling.

19 Whosoever lieth with a beast, shall surely be put to death.

20 He that sacrificeth to any God, JEHOVAH only excepted, shall be utterly destroyed.

21 Ye shall neither afflict a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.

23 But

- 23 But if ye afflict them, and they cry at all unto me, I will surely hear their cry ;
- 24 And my anger shall wax hot, and I will kill you with the sword ; and your wives shall be widows, and your children fatherless.
- 25 If thou lend money to *any* of my people that is poor by thee ; thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.
- 26 If thou take thy neighbour's raiment to pledge ; thou shalt deliver it unto him at the going down of the sun :
- 27 For that is his covering only, it is his raiment for his skin : wherein shall he sleep ? And it shall come to pass, when he crieth unto me, that I will hear him : for I am gracious.
- 28 Thou shalt not revile the judges, nor curse the ruler of thy people.
- 29 Thou shalt not delay to *offer* the first of thy ripe fruits and of thy liquors : the first-born of thy sons shalt thou give unto me.
- 30 Likewise shalt thou do with thine oxen, and with thy sheep : seven days it shall be with its dam, and on the eighth day thou shalt give it me.
- 31 And ye shall be holy men unto me : neither shall ye eat any flesh that is torn of beasts in the field ; ye shall surely cast it away.

C H A P. XXIII.

- 1 Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.
- 2 Thou shalt not follow a multitude to do evil ; neither shalt thou

thou answer in a cause, to decline after many, to pervert judgment.

3 Neither shalt thou respect a mean person in his cause.

4 If thou meet thine enemy's ox, or his ass, or any beast of his going astray; thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee, lying under his burden; thou shalt not forbear to assist him in getting him up.

6 Thou shalt not pervert the judgment of the poor in his cause.

7 Be thou far removed from a false matter: and thou shalt not put to death the innocent and righteous; for I will not justify the wicked.

8 Thou shalt not take a bribe; for a bribe blindeth the eyes of them that see, and perverteth the words of the righteous.

9 And thou shalt not oppress a stranger; for ye know the mind of a stranger, because ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits of it:

11 But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

12 Six days thou shalt do thy works, and on the seventh day thou shalt rest; that thy man-servant, and thy maid-servant may rest as well as thou, and all thy cattle, and the stranger.

13 And all things that I have said unto you, ye shall observe: ye shall make no mention of the names of other gods, neither shall it be heard out of thy mouth.

14 Three times in a year thou shalt keep a feast unto me.

15 Thou

15 Thou shalt keep the feast of unleavened bread; thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib; for in it thou camest out from Egypt: none shall appear before me empty.

16 And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of the ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in a year all thy males shall appear before the face of the ark of JEHOVAH.

18 Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my feast remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of JEHOVAH thy God. Thou shalt not seethe a kid in his mother's milk. [For he that does this as a sacrifice, is forgetful; and this is an abomination to the God of Jacob.]

20 Behold, I send mine angel before thee, to keep thee in the way, and to conduct thee into the place which I have prepared.

21 Beware of him, and obey his voice, rebel not against him; for he will not pardon your transgressions; for my name is in him.

22 But if ye shall indeed obey my voice, and do all that I speak; then I will be an enemy to thine enemies, and will afflict them that afflict thee.

23 For mine angel shall go before thee, and conduct thee unto the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, and the Hivite, and the Jebusite: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve ЈЕHOVAH your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren in thy land: I will fulfil the number of thy days.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will give the neck of all thine enemies unto thee.

28 And I will send hornets before thee, which shall drive out the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, and the Hivite, and the Jebusite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply upon thee.

30 By little and little I will drive them out from before thee, till thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand, and I will drive them out from before thee.

32 Thou shalt not make a covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee.

C H A P. XXIV.

1 AND he said unto Moses, Come up unto JEHOVAH, thou and Aaron, Nadab and Abihu, Eleazar and Ithamar, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near JEHOVAH; but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of JEHOVAH, and all the judgments: and all the people answered with one voice, and said, All the words which JEHOVAH hath said, we will do.

4 And Moses wrote all the words of JEHOVAH; and rose up early in the morning, and builded an altar under the hill, and twelve stones, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of young bullocks unto JEHOVAH.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and proclaimed in the ears of the people; and they said, All that JEHOVAH hath said, we will obey and do.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which JEHOVAH hath made with you, relative to all these words.

9 Then went up Moses and Aaron, Nadab and Abihu, Eleazar and Ithamar, and seventy of the elders of Israel.

10 And they saw the God of Israel; and there was under his feet as it were a work of a sapphire-stone, and as it were the body of heaven in its brightness.

11 And upon the chief men of the children of Israel he laid not his hand : and they saw God, and did eat and drink.

12 And JEHOVAH said unto Moses, Come up to me in the mount, and be there : and I will give thee tables of stones, the law and the commandments, which I have written to instruct them.

13 And Moses rose up, and his minister Joshua : and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you : and behold, Aaron and Hur are with you ; if any man have any cause in hand, let him go unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of JEHOVAH abode on mount Sinai ; and the cloud covered it six days ; and on the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of JEHOVAH was like a devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and ascended into the mount : and Moses was in the mount forty days and forty nights.

C H A P. XXV.

1 AND JEHOVAH spake unto Moses, saying,

2 Speak unto the children of Israel, that they take for me a voluntary offering ; of every man that giveth it freely with his heart, ye shall take my offering,

3 And

- 3 And this is the offering which ye shall take of them : gold,
silver, and brasse,
- 4 And blue, and purple, scarlet and fine linen, and goats
hair,
- 5 And rams skins dyed red, and badgers skins, and shittim-
wood,
- 6 And oil for the light, and spices for anointing oil, and for
sweet incense,
- 7 And onyx-stones, and stones to be set in the ephod and in
the breast-plate.
- 8 And they shall make for me a sanctuary, that I may dwell
amongst them.
- 9 According to all that I shewed thee in the mount, after the
pattern of the tabernacle, and the pattern of all its instruments,
even so shall ye make it.
- 10 And thou shalt make an ark of shittim-wood ; two cubits
and an half shall be the length, and a cubit and an half the
breadth, and a cubit and an half the height of it.
- 11 And thou shalt overlay it with pure gold, within and with-
out thou shalt overlay it ; and shalt make for it a crown of
gold round about.
- 12 And thou shalt cast for it four rings of gold, and put them
in the four corners of it ; and two rings shall be in the one
side of it, and two rings in the other side of it.
- 13 And thou shalt make staves of shittim-wood, and overlay
them with gold.
- 14 And thou shalt put the staves into the rings by the sides of
the ark, to carry the ark with them.
- 15 The staves shall be in the rings of the ark ; they shall not
be removed from it.

16 And thou shalt put into the ark the testimonies which I shall give thee.

17 And thou shalt make a mercy-seat of pure gold; two cubits and an half shall be the length of it, and a cubit and an half the breadth of it.

18 And thou shalt make two cherubims of gold; of beaten work thou shalt make them, at the two ends of the mercy-seat.

19 And there shall be made one cherub on the one end, and the other cherub on the other end; of the *matter* of the mercy-seat, thou shalt make the cherubims on the two ends of it.

20 And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to one; towards the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat upon the ark from above, and in the ark thou shalt put the testimonies which I shall give thee.

22 And there I will meet with thee, and will speak with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimonies, of all things which I shall give thee in charge to the children of Israel.

23 Thou shalt also make a table of shittim-wood; two cubits shall be the length of it, and a cubit the breadth of it, and a cubit and an half the height of it.

24 And thou shalt overlay it with pure gold, and make for it a crown of gold round about.

25 And thou shalt make for it a border of an hand-breadth round about, and thou shalt make a crown of gold for the border of it round about.

26 And

26 And thou shalt make for it four rings of gold, and put the rings upon the four corners that are on the four feet of it.

27 Over against the border shall the rings be for places for the staves to carry the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that they may carry the table with them.

29 And thou shalt make the dishes of it, and spoons of it, and covers of it, and bowls of it, to pour out withal; of pure gold thou shalt make them.

30 And thou shalt set upon the table shew-bread before me always.

31 And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made; its shaft, and its branches, its bowls, its knops, and its flowers shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like almonds, a knop and a flower in one branch; and three bowls made like almonds, a knop and a flower in the other branch: so shalt thou do in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like almonds, their knops, and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same; according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And

- 37 And thou shalt make its seven lamps; and thou shalt light the lamps, and they shall give a joint light.
- 38 And the tongs of it, and the snuff-dishes of it, shall be of pure gold.
- 39 Of a talent of pure gold shall he make it, and all these vessels.
- 40 And see that thou make them after their pattern which was shewed thee in the mount.

C H A P. XXVI.

- 1 A tabernacle thou shalt make of ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims ingeniously worked thou shalt make them.
- 2 The length of one curtain shall be twenty-eight cubits, and the breadth of one curtain four cubits, and every one of the curtains shall have one measure.
- 3 And the five curtains shall be coupled together, one to one; and the other five curtains shall be coupled one to one.
- 4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.
- 5 Fifty loops thou shalt make in the one curtain, and fifty loops thou shalt make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.
- 6 And thou shalt make fifty taches of gold, and couple the curtains with the taches: and it shall be one tabernacle.
- 7 And thou shalt make curtains of goats hair for a covering upon the tabernacle; eleven curtains shalt thou make.

- 8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains shall be of the same measure.
- 9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.
- 10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.
- 11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the covering that it may be one.
- 12 And the remnant that remaineth of the curtains of the covering, the half curtain that remaineth, shall hang over the back-side of the tabernacle.
- 13 And a cubit on the one side, and a cubit on the other side in the remainder in the length of the curtains of the covering, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.
- 14 And thou shalt make a covering for the tent, of rams skins dyed red, and a covering above of badgers skins.
- 15 And thou shalt make boards for the tabernacle, of shittim-wood, standing up.
- 16 Ten cubits shall be the length of one board, and a cubit and an half shall be the breadth of one board.
- 17 Two tenons there shall be in one board properly disposed to each other: thus shalt thou do for all the boards of the tabernacle.
- 18 And thou shalt make boards for the tabernacle, twenty boards on the south-side southward.
- 19 And thou shalt make forty sockets of silver under the twenty boards;

boards ; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.

20 And for the second side of the tabernacle on the north-side, thou shalt make twenty boards,

21 And their forty sockets of silver ; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it, unto one ring : thus shall it be for them both ; they shall be for the two corners.

25 And there shall be eight boards, and their sockets of silver sixteen ; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim-wood, five for the boards of the one side of the tabernacle ;

27 And five bars for the boards of the other side of the tabernacle ; and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars ; and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 And thou shalt make a vail of blue, of purple, and scarlet, and fine twined linen of curious work ; with cherubims shall they make it.

32 And

32 And thou shalt place it upon four pillars of shittim-wood, overlaid with gold; their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt place the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt put the table without the vail, and the candlestick over against the table on the side of the tabernacle towards the south; and the table thou shalt put on the side towards the north.

36 And thou shalt make an altar to burn incense upon; of shittim-wood thou shalt make it.

37 A cubit shall be the length of it, and a cubit the breadth of it; (four-square shall it be); and two cubits shall be the height of it: the horns of it shall be of the same.

38 And thou shalt overlay it with pure gold; the roof of it, and the walls of it, round about, and the horns of it; and thou shalt make unto it a crown of gold round about.

39 And two golden rings shalt thou make to it, under the crown of it, by the two sides of it, upon the two sides of it shalt thou make it; and they shall be for places for the staves to carry it withal.

40 And thou shalt make the staves of shittim-wood, and overlay them with gold.

41 And thou shalt put it before the vail, that is by the ark of the testimony, before the mercy-seat, that is over the testimony, where I will meet with thee.

42 And Aaron shall burn incense of spices upon it every morning;

morning; when he dresseth the lamps, he shall burn incense upon it.

43 And when Aarón lighteth the lamps, between the two evens, he shall burn incense upon it; a perpetual incense before J E-
H O V A H, throughout your generations.

44 Ye shall offer no strange incense upon it, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering upon it.

45 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements; once in the year he shall make atonement upon it, throughout your generations; it is most holy unto J E-
H O V A H.

46 And thou shalt make a covering for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

47 And thou shalt make for the covering five pillars of shittim-wood, and overlay them with pure gold, and their hooks shall be of gold; and thou shalt cast five sockets of bras for them.

C H A P. XXVII.

1 And thou shalt make an altar of shittim-wood, five cubits *shall be* the length of it, five cubits the breadth of it: the altar shall be four-square, and the height of it *shall be* three cubits.

2 And thou shalt make the horns of it upon its four corners; its horns shall be of the same, and thou shalt overlay it with bras.

3 And thou shalt make its pans to receive its ashes, and its shovels, and its bowls, and its flesh-hooks, and its fire-pans: thou shalt make all its vessels of bras.

4 And

4 And thou shalt make for it a grate of net-work of brass; and thou shalt make upon the net four brazen rings in the four corners of it.

5 And thou shalt put it under the compass of the altar beneath, that the net may reach to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And thou shalt put the staves into the rings, and the staves shall be upon the two sides of the altar to carry it.

8 Hollow with boards thou shalt make it: as it was shewn thee in the mount, so shalt thou make it.

9 And thou shalt make the court of the tabernacle for the side towards the south, southwards: there shall be hangings for the court of fine twined linen of an hundred cubits long, for one side.

10 And its twenty pillars and their twenty sockets shall be of brass; the hooks of the pillars, and their fillets, shall be of silver.

11 So likewise for the north side, in length there shall be hangings of an hundred cubits long, and its twenty pillars, and their twenty sockets of brass: the hooks of the pillars, and their fillets, of silver.

12 And for the breadth of the court on the side towards the sea, shall be hangings of fifty cubits; their pillars ten, and their sockets ten.

13 And the breadth of the court, on the east-side, eastward, shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three, of brass.

15 And on the other side shall be hangings, fifteen cubits; their pillars three, and their sockets three, of brass.

- 16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work; and their pillars shall be four, and their sockets four, of bras.
- 17 All the pillars of the court round about shall be filleted with silver; their hooks shall be of silver, and their sockets of bras.
- 18 The length of the court shall be an hundred cubits, and the breadth fifty cubits, and the height five cubits, of fine twined linen, and their sockets of bras.
- 19 All the vessels of the tabernacle thou shalt make in all its service, and all the pins of it, and all the pins of the court, of bras.
- 20 And thou shalt command the children of Israel, that they procure for thee pure oil-olive beaten for the light, to make the lamp to burn always.
- 21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before JEHOVAH: it shall be a statute for ever unto your generations, for the children of Israel.

C H A P. XXVIII.

- 1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, to minister unto me in the priest's office, *even* Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.
- 2 And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.
- 3 And thou shalt speak unto all that are wise of heart, whom I have

I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

- 4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, to minister unto me in the priest's office.

- 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

- 6 And they shall make the ephod of gold, and of blue, and of purple, and of scarlet, and fine twined linen, with curious work.

- 7 It shall have the two shoulder-pieces of it joined at the two edges of it, and so it shall be joined together.

- 8 And the curious girdle of the ephod which is upon it, shall be of the same, according to the work of it; even of gold, of blue, and purple, and scarlet, and fine twined linen.

- 9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

- 10 Six of their names on one stone, and the other remaining six names on the second stone, according to their birth.

- 11 With the work of an engraver in stone, *like* the engravings of a signet shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in ouches of gold.

- 12 And thou shalt put the two stones upon the shoulders of the ephod; these are memorial stones unto the children of Israel. And Aaron shall bear their names before JEHOVAH upon his two shoulders for a memorial.

- 13 And thou shalt make ouches of gold;

14 And

14 And two chains of pure gold at the ends; of wreathen work thou shalt make them, and put the wreathen chains to the ouches.

15 And thou shalt make the breast-plate of judgment with curious work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen thou shalt make it.

16 Four-square it shall be, being doubled; a span shall be the length of it, and a span shall be the breadth of it.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a ruby, a topaz, and a carbuncle; this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row, a ligure, an agate, and an amethyst.

20 And the fourth row, a beril, an onyx, and a jasper: they shall be set in ouches of gold.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; *like* the engravings of a signet, they shall be every one with his name according to the twelve tribes.

22 And thou shalt make upon the breast-plate chains at the ends, of wreathen work, of pure gold.

23 And thou shalt make upon the breast-plate two ouches of gold and two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings which are on the ends of the breast-plate.

25 And the *other* two ends of the two wreathen *chains* thou shalt put in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 And

- 26 And thou shalt make two rings of gold, and thou shalt put them on the two ends of the breast-plate, in the border of it, upon the joining of the ephod inward.
- 27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath in the fore-part of it, near its coupling upon the girdle of the ephod.
- 28 And they shall bind the breast-plate by the rings of it, unto the rings of the ephod with a lace of blue, that it may be above the girdle of the ephod, and that the breast-plate be not removed from the ephod.
- 29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before JEHOVAH continually.
- 30 And thou shalt make Urim and Thummim; and thou shalt put in the breast-plate of judgment the Urim and Thummim; and they shall be upon Aaron's heart, when he goeth in before JEHOVAH; and Aaron shall bear the judgment of the children of Israel upon his heart continually before JEHOVAH.
- 31 And thou shalt make the robe of the ephod all of blue.
- 32 And there shall be an hole in the top of it, in the midst of it; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent.
- 33 And thou shalt make upon the hem of it, pomegranates of blue, and of purple, and of scarlet, and of fine twined linen, round about the hem of it; and bells of gold between them round about.
- 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.
- 35 And it shall be upon Aaron to minister; and his sound shall

be heard when he goeth in unto the holy place before JEHOVAH, and when he cometh out ; that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO JEHOVAH.

37 And thou shalt put it upon a blue lace, that it may be upon the mitre ; upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that he may bear the iniquity of the holy things which the children of Israel shall consecrate in all their holy gifts ; and it shall be always upon his forehead, in order for their acceptance before JEHOVAH.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and turbants thou shalt make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him ; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness ; from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they approach the altar to minister in the holy place ; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

C H A P. XXIX.

- 1 And this is the thing that thou shalt do unto them to sanctify them, to minister unto me in the priest's office : Take one young bullock, and two rams without blemish,
- 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened ; of wheaten flour thou shalt make them.
- 3 And thou shalt put them in one basket, and bring them in the basket with the bullock and two rams.
- 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
- 5 And thou shalt take the garments, and put upon Aaron the coat, and gird him with his girdle, and put on him his robe, and put on him his ephod and breast-plate, and gird the ephod to him with his curious girdle.
- 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
- 7 Thou shalt take the anointing oil, and pour it upon his head, and anoint him.
- 8 And thou shalt bring his sons, and put coats upon them.
- 9 And thou shalt gird them with girdles, Aaron and his sons, and put turbants on them ; and they shall have the priests office for a perpetual statute : and thou shalt consecrate Aaron and his sons.
- 10 And thou shalt cause a bullock to be brought before J E - H O V A H at the door of the tabernacle of the congregation ; and Aaron and his sons shall put their hands upon the head of the bullock.

N

11 And

be heard when he goeth in unto the holy place before JEHOVAH, and when he cometh out ; that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO JEHOVAH.

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- 4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
- 5 And thou shalt take the garments, and put upon Aaron the coat, and gird him with his girdle, and put on him his robe, and put on him his ephod and breast-plate, and gird the ephod to him with his curious girdle.
- 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
- 7 Thou shalt take the anointing oil, and pour it upon his head, and anoint him.
- 8 And thou shalt bring his sons, and put coats upon them.
- 9 And thou shalt gird them with girdles, Aaron and his sons, and put turbants on them ; and they shall have the priests office for a perpetual statute : and thou shalt consecrate Aaron and his sons.
- 10 And thou shalt cause a bullock to be brought before J E - H O V A H at the door of the tabernacle of the congregation ; and Aaron and his sons shall put their hands upon the head of the bullock.

N

11 And

- 11 And thou shalt kill the bullock before JEHOVAH, by the door of the tabernacle of the congregation.
- 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
- 13 And thou shalt take all the fat that covereth the inwards, and the cawl of the liver, and the two kidnies, and the fat that is upon them, and burn them upon the altar.
- 14 But the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire without the camp; it is a sin-offering.
- 15 Thou shalt also take one ram; and Aaron and his sons shall put their hands-upon the head of the ram.
- 16 And thou shalt kill the ram, and thou shalt take his blood, and sprinkle it upon the altar round about.
- 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them upon his pieces and upon his head.
- 18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto JEHOVAH; it is a sweet savour, an offering made by fire unto JEHOVAH.
- 19 And thou shalt take the second ram; and Aaron and his sons shall put their hands upon the head of the ram.
- 20 Then thou shalt kill the ram, and take of his blood, and put it upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.
- 21 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the cawl of the liver, and

- and the two kidneys, and the fat that is upon them, and the right shoulder ; for it is a ram of consecration :
- 22 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before JEHOVAH.
- 23 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before JEHOVAH.
- 24 And thou shalt receive them of their hand, and burn them upon the altar for a burnt-offering for a sweet favour before JEHOVAH ; it is an offering made by fire unto JEHOVAH.
- 25 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before JEHOVAH ; and it shall be thy part.
- 26 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up of the ram of the consecration ; even of that which is for Aaron, and of that which is for his sons.
- 27 And it shall be Aaron's and his sons by a statute for ever, from the children of Israel ; for it is an heave-offering ; and it shall be an heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto JEHOVAH.
- 28 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him : and he shall be sanctified, and his garments, and his sons, and his sons garments with him.
- 29 And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.
- 30 And that son that is priest in his stead, shall put them on

seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate with them and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if *augbt* of the flesh of the consecrations, or of the bread remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy.

35 And in this manner shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days thou shalt consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt cleanse the altar when thou hast offered the sacrifice of atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually, a continual burnt-offering.

39 The one lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening.

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine, for a drink-offering.

41 And

- 41 And the second lamb thou shalt offer in the evening, according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet favour, an offering made by fire unto JEHOVAH.
- 42 This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation before JEHOVAH, where I will meet thee, to speak there unto thee.
- 43 And there I will be sought of the children of Israel, and they shall be sanctified by my glory.
- 44 And I will sanctify the tabernacle of the congregation, and the altar: I will also sanctify both Aaron and his sons, to minister to me in the priest's office.
- 45 And I will dwell amongst the children of Israel, and will be their God.
- 46 And they shall know that I am JEHOVAH their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I am JEHOVAH their God.

C H A P. XXX.

[The first ten verses of this chapter are more properly placed after the thirty-fifth verse of the twenty-sixth chapter, according to the Samaritan text; and so I shall begin to reckon the verses of this chapter from the eleventh verse.]

- 1 AND JEHOVAH spake unto Moses, saying,
- 2 When thou takest the sum of the children of Israel after their number, then they shall give every man a ransom for his soul unto JEHOVAH, when thou numberest them; that there be no plague amongst them, when thou numberest them.

3 This

- 3 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; now the shekel of the sanctuary is twenty gerahs; that shekel shall be the offering of JEHOVAH.
- 4 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto JEHOVAH.
- 5 The rich shall not give more, and the poor shall not give less than half a shekel, to make an atonement for your souls.
- 6 And thou shalt take the atonement-money of the children of Israel, and thou shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before JEHOVAH, to make an atonement for your souls.
- 7 And JEHOVAH spake unto Moses, saying,
- 8 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
- 9 For Aaron and his sons shall wash their hands and their feet thereat.
- 10 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto JEHOVAH.
- 11 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.
- 12 And JEHOVAH spake unto Moses, saying,
- 13 Take thou also unto thee, principal spices, of choice myrrh five hundred shekels, and of sweet cinnamon half so much, even

- even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels;
- 14 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin.
- 15 And thou shalt make it an oil of holy ointment, an ointment compound, after the art of the apothecary; it shall be an holy anointing oil.
- 16 And thou shalt anoint with it the tabernacle of the congregation and the ark of the testimony;
- 17 And the table and all its vessels, and the candlestick and its vessels, and the altar of incense;
- 18 And the altar of burnt-offering with all its vessels, and the laver and its foot.
- 19 And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.
- 20 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.
- 21 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.
- 22 Upon man's flesh shall it not be poured, neither shall ye make any other like it after the composition of it; it is holy, and it shall be holy unto you.
- 23 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall be cut off from his people.
- 24 And JEHOVAH spake unto Moses, saying, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense; they shall all be of equal weight.
- 25 And thou shalt make it a perfume, a confection after the art of an apothecary, tempered together, pure and holy.

- 3 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; now the shekel of the sanctuary is twenty gerahs; that shekel shall be the offering of JEHOVAH.
- 4 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto JEHOVAH.
- 5 The rich shall not give more, and the poor shall not give less than half a shekel, to make an atonement for your souls.
- 6 And thou shalt take the atonement-money of the children of Israel, and thou shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before JEHOVAH, to make an atonement for your souls.
- 7 And JEHOVAH spake unto Moses, saying,
- 8 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
- 9 For Aaron and his sons shall wash their hands and their feet thereat.
- 10 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto JEHOVAH.
- 11 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.
- 12 And JEHOVAH spake unto Moses, saying,
- 13 Take thou also unto thee, principal spices, of choice myrrh five hundred shekels, and of sweet cinnamon half so much, even

- even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels;
- 14 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin.
- 15 And thou shalt make it an oil of holy ointment, an ointment compound, after the art of the apothecary; it shall be an holy anointing oil.
- 16 And thou shalt anoint with it the tabernacle of the congregation and the ark of the testimony;
- 17 And the table and all its vessels, and the candlestick and its vessels, and the altar of incense;
- 18 And the altar of burnt-offering with all its vessels, and the laver and its foot.
- 19 And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.
- 20 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.
- 21 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.
- 22 Upon man's flesh shall it not be poured, neither shall ye make any other like it after the composition of it; it is holy, and it shall be holy unto you.
- 23 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall be cut off from his people.
- 24 And ИЕХОВАН spake unto Moses, saying, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense; they shall all be of equal weight.
- 25 And thou shalt make it a perfume, a confection after the art of an apothecary, tempered together, pure and holy.

- 26 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee; it shall be to you most holy.
- 27 And as for the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof; it shall be unto you holy for J E H O V A H.
- 28 Whosoever shall make like unto that, to smell thereto, shall be cut off from his people.

C H A P. XXXI.

- 1 And J E H O V A H spake unto Moses, saying,
- 2 See, I have called by name Bezaleel the son of Huri, the son of Hur, of the tribe of Judah :
- 3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.
- 4 And to contrive curious works, to work in gold, and in silver, and in brass,
- 5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.
- 6 And behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee.
- 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the vessels of the tabernacle ;
- 8 And the table and all its furniture, and the pure candlestick, and all its furniture, and the altar of incense ;

9 And

- 9 And the altar of burnt-offering, and all its furniture, and the laver, and its foot ;
- 10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office ;
- 11 And the anointing oil, and sweet incense for the holy *place* : according to all that I have commanded thee, they shall do.
- 12 And J E H O V A H spake unto Moses, saying,
- 13 Speak thou also unto the children of Israel, saying, Truly ye shall keep my sabbaths ; for it is a sign between me and you, throughout your generations, that ye may know that I am J E H O V A H that doth sanctify you.
- 14 Therefore ye shall keep the sabbath ; for it is holy unto you. Every one that profanes it, shall surely be put to death ; for whosoever doeth any work therein, that soul shall be cut off from amongst his people.
- 15 Six days work may be done, but on the seventh is the sabbath of rest, holy to J E H O V A H ; whosoever doth any work on the sabbath-day, he shall surely be put to death.
- 16 Wherefore, the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
- 17 It is a sign between me and the children of Israel for ever : for in six days J E H O V A H made the heaven and the earth, and on the seventh day he rested, and was refreshed.
- 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stones written with the finger of God.

C H A P. XXXII.

1 AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods who shall go before us: for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, This is thy God, O Israel, who brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To-morrow is a feast to JEHOVAH.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 And JEHOVAH spake unto Moses, saying, Go, get thee down: for thy people whom thou broughtest out of the land of Egypt, have corrupted themselves.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed to it, and said, This

is

is thy God, O Israel, who brought thee up out of the land of Egypt.

9 And JEHOVAH said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And JEHOVAH was very angry with Aaron to destroy him; but Moses prayed for Aaron.

11 And Moses besought JEHOVAH his God, and said, JEHOVAH, why doth thy wrath wax hot against thy people, whom thou hast brought forth out of the land of Egypt, with great power, and with an out-stretched hand?

12 Wherefore, should the Egyptians speak and say, For mischief did he bring them out, to kill them in the mountains, and to consume them from the face of the earth? Turn from thy fierce anger, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Jacob, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 And JEHOVAH repented of the evil which he thought to do unto his people.

15 And Moses turned, and went down from the mount; and the two tables of the testimony were in his hands, tables written on both their sides; on the one side and on the other they were written.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people, as they

shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for weakness; but the noise of them that sing do I hear.

19 And it came to pass, as soon as he drew nigh unto the camp, that he saw the calf, and the dancing: and the anger of Moses was highly inflamed, and he threw the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and scattered it upon the face of the water, and made the children of Israel drink of it.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought this great sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot; thou knowest the people, that they are prone to mischief.

23 For they said unto me, Make us gods who shall go before us: for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off; so they gave it me; then I cast it into the fire, and there came out this calf.

25 And when Moses saw that the people were naked; (for Aaron had made them naked to their shame, amongst their enemies;)

26 Then Moses stood at the gate of the camp, and said, Who is on the side of JEHOVAH? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith JEHOVAH the God of Israel, Put every man his sword by his side, and go in and out

out from gate to gate throughout the camp, and kill every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men.

29 And Moses said, Consecrate yourselves this day to JEHOVAH, because every man hath been against his son, and against his brother, that he may bestow a blessing upon you this day.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up to JEHOVAH ; peradventure I shall make an atonement for your sin.

31 And Moses returned unto JEHOVAH, and said, Oh, this people have sinned a great sin, and have made them a god of gold :

32 Yet now, if thou wilt forgive their sin, forgive it ; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And JEHOVAH said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee ; behold, mine angel shall go before thee : in the day when I visit, I will visit their sin upon them.

35 And JEHOVAH plagued the people, because they and Aaron made the calf.

C H A P. XXXIII.

- 1 And JEHOVAH spake unto Moses, saying, Go, get up hence, thou and the people whom thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:
- 2 And I will send an angel before thee; and I will drive out the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, the Hivite, and the Jebusite:
- 3 Unto a land flowing with milk and honey; for I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way.
- 4 And when the people heard these evil tidings, they mourned, and no man did put on him his ornaments.
- 5 For JEHOVAH had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; I will come up to the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee.
- 6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.
- 7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that all those who sought JEHOVAH, went out unto the tabernacle of the congregation, which was without the camp.
- 8 And it came to pass, when Moses went out to the tabernacle, that the people rose up, and stood every man at his

tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and JEHOVAH talked with Moses.

10 And all the people saw the cloudy pillar stand at the door of the tabernacle, and all the people rose up and worshipped, every man in his tent door.

11 And JEHOVAH spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp, but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto JEHOVAH, See thou speakest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For by what shall it be now known, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And JEHOVAH said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18 And

grace Favour

Favour

- 18 And he said, I beseech thee, shew me thy glory.
- 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of JEHOVAH before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- 20 And he said, Thou canst not see my face; for no man shall see me, and live.
- 21 And JEHOVAH said, Behold, there is a place by me, and thou shalt stand upon a rock.
- 22 And it shall come to pass, while my glory passeth by, that I will put thee in an hole of the rock, and will cover thee with my hand, while I pass by.
- 23 And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.

C H A P. XXXIV.

- 1 And JEHOVAH said unto Moses, Hew thee two tables of stones like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest.
- 2 And be ready in the morning, and thou shalt come up in the morning unto mount Sinai, and present thyself there to me, on the top of the mount.
- 3 And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before the mount.
- 4 And Moses hewed two tables of stones, like unto the first; and he rose up early in the morning, and went up unto mount Sinai, as JEHOVAH had commanded him, and took in his hand the two tables of stones.

5 And

- 5 And JEHOVAH descended in a cloud, and stood with him there, and proclaimed the name of JEHOVAH.
- 6 And JEHOVAH passed by before him, and proclaimed, JEHOVAH, JEHOVAH God, merciful and gracious, long-suffering, and abundant in goodness and truth,
- 7 Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and with whom the innocent shall be justified; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.
- 8 And Moses made haste, and bowed his head toward the earth, and worshipped.
- 9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us, for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.
- 10 And he said, Behold, I make a covenant; before all thy people I will do wonders, such as have not been done in all the earth, nor in any nation; and all people amongst whom thou art, shall see the work of JEHOVAH; for it is a terrible thing that I will do with thee.
- 11 Observe thou that which I command thee this day: behold, I drive out before thee, the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, and the Hivite, and the Jebusite.
- 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee.
- 13 But ye shall destroy their altars, break their statues, and cut down their groves.

P

14 For

- 14 For thou shalt worship no other god; for JEHOVAH, whose name is Jealous, is a jealous God:
- 15 Lest thou make a covenant with the inhabitants of the land, and lest, when they go a whoring after their gods, and do sacrifice unto their gods, any one should call thee, and thou eat of his sacrifice;
- 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.
- 17 Thou shalt make thee no molten gods.
- 18 Thou shalt keep the feast of unleavened bread: seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month Abib; for therein thou camest out from Egypt.
- 19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep that is male.
- 20 But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem it not, then shalt thou break his neck. Thou shalt redeem all the first-born of thy sons; and none shall appear before me empty.
- 21 Thou shalt work six days, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.
- 22 And thou shalt observe the feast of weeks, of the first fruits of wheat-harvest, and the feast of in-gathering at the year's end.
- 23 Three times in the year shall all your male children appear before the Lord JEHOVAH, the God of Israel.
- 24 For I will cast out many nations before thee, and will enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before JEHOVAH thy God, three times in the year.

25 Thou

25 Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of JEHOVAH thy God. Thou shalt not seethe a kid in its mother's milk.

27 And JEHOVAH said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there before JEHOVAH forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in his hand, that Moses did not know that the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the chief men of the congregation returned unto him; and Moses talked with them.

32 And afterward all the children of Israel came nigh unto him; and he commanded them all that JEHOVAH had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before JEHOVAH to speak with him, he took the vail off, until he came out. And he came

out and spake unto the children of Israel all that he commanded him.

35 And the children of Israel saw the face of Moses, that the skin of Moses's face shone; and he put the vail again upon his face, until he went in to speak with him.

C H A P. XXXV.

1 AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which JEHOVAH hath commanded, that ye should do them.

2 Six days shall work be done; but on the seventh day shall be to you holiness, a sabbath of rest to JEHOVAH: whosoever doth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which JEHOVAH commanded, saying,

5 Take ye from amongst you a free-will offering unto JEHOVAH: whosoever is of a willing heart, let him bring it, an offering to JEHOVAH; gold, silver, and bras;

6 And blue, and purple, and scarlet, and fine linen, and goats hair;

7 And rams skins dyed red, and badgers skins, and shittim-wood;

8 And oil for the light, and spices for anointing oil, and for the sweet incense;

9 And onyx-stones, and stones to be set for the ephod, and for the breast-plate.

10 And every wise-hearted among you shall come and make all that JEHOVAH hath commanded ;

11 The tabernacle, and its tent, and its covering, its taches, and its boards, its bars, its pillars, and its sockets ;

12 The ark and the staves thereof, with the mercy-seat, and the vail of the covering ;

13 The table and its staves, and all its vessels, and the shew-bread ;

14 The candlestick also for the light, and its furniture, and its lamps with the oil for the light ;

15 And the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle ;

16 The altar of burnt-offering with its brazen grate, its staves and all its furniture, the laver and its foot ;

17 The hangings of the court, its pillars and their sockets, and the hanging for the door of the court ;

18 The pins of the tabernacle, and the pins of the court, and their cords ;

19 The cloaths of service to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they brought every one what his heart stirred him up to, and every man what his spirit was willing to ; they brought an offering to JEHOVAH, for the work of the tabernacle of the congregation, and for its service, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and

and tablets, all vessels of gold: and every one that did offer, offered an offering of gold unto JEHOVAH.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats hair, and red skins of rams, and badgers skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the offering to JEHOVAH: and every one with whom was found shittim-wood for any work of the service, brought it.

25 And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats hair.

27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breast-plate;

28 And spices, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto JEHOVAH, every man and woman whose heart made them willing to bring, for all manner of work, which JEHOVAH had commanded to be made by the hand of Moses.

30 And Moses said unto the children of Israel, See, JEHOVAH hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to contrive ingenious devices to work in gold, and in silver, and in brass;

33 And

- 33 And in the cutting of stones to set them, and in carving of wood to make any manner of curious work.
- 34 And he hath put in his heart that he may teach; and likewise Aholiab the son of Ahisamach, of the tribe of Dan;
- 35 He hath filled them with wisdom of heart, to work all manner of work, of the engraver, and of the curious workman, and of the embroidery, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, of them that do any work, and of those who contrive curious devices.

C H A P. XXXVI.

- 1 Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom JEHOVAH put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that JEHOVAH had commanded.
- 2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart JEHOVAH had put wisdom, every one whose heart stirred him up to come unto the work to do it.
- 3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it. And they brought yet unto him free offerings every morning.
- 4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made,
- 5 And they spake unto Moses, saying, The people bring more than enough for the service of the work which JEHOVAH commanded to make.
- 6 And Moses commanded, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make

70 make any more work for the offering of the sanctuary. So the people were restrained from bringing.

71 For the stuff they had was sufficient for all the work to make it, and they left of it.

72 And all wise-hearted men wrought among them that did the work of the tabernacle. They made ten curtains of fine twined linen, blue, and purple, and scarlet: with cherubims of curious work they made them.

73 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one measure.

74 And he coupled the five curtains one to another; and the other five curtains he coupled one to another.

75 And likewise he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost edge of another curtain in the coupling of the second.

76 He made fifty loops in one curtain, and he made fifty loops in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

77 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

78 And he made curtains of goats hair for a covering upon the tabernacle: eleven curtains he made them.

79 The length of one curtain was thirty cubits, and the breadth of one curtain was four cubits; the eleven curtains were of the same measure.

80 And he coupled five curtains by themselves, and six curtains by themselves.

81 And he made fifty loops upon the uttermost edge of the curtain

- curtain in the coupling, and fifty loops he made upon the edge of the curtain, which coupleth the second.
- 18 And he made fifty taches of brass to couple the covering together, that it may be one.
- 19 And he made a covering for the tent of rams skins dyed red, and a covering of badgers skins above that.
- 20 And he made boards for the tabernacle, of shittim-wood, standing up.
- 21 The length of a board was ten cubits, and the breadth of a board one cubit and an half.
- 22 One board had two tenons, properly disposed to each other: thus did he make for all the boards of the tabernacle.
- 23 And he made boards for the tabernacle; twenty boards for the south side, southward.
- 24 And forty sockets of silver he made under the twenty boards: two sockets under one board for its two tenons, and two sockets under another board for its two tenons.
- 25 And for the second side of the tabernacle which is toward the north corner, he made twenty boards,
- 26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.
- 27 And for the sides of the tabernacle westward he made six boards.
- 28 And he made two boards for the corners of the tabernacle in the two sides.
- 29 And they were coupled beneath, and coupled together at the head thereof to one ring: thus he did to both of them in both the corners.
- 30 And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets.

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31 And

- 31 And he made bars of shittim-wood: five for the boards of the one side of the tabernacle,
- 32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
- 33 And he made the middle bar to reach through the boards from the one end to the other.
- 34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.
- 35 And he made a vail of blue, and purple, and scarlet, and fine twined linen; with cherubims he made it, of curious work.
- 36 And he made for it four pillars of shittim-wood, and overlaid them with gold; their hooks were of gold, and he cast for them four sockets of silver.
- 37 And he made an hanging for the door of the tabernacle, of blue, and purple, and scarlet, and fine twined linen, the work of an embroiderer;
- 38 And the five pillars of it, with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets were of brass.

C H A P. XXXVII.

- 1 And Bezaleel made the ark of shittim-wood; two cubits and an half was the length of it, and a cubit and an half the breadth, and a cubit and an half the height of it.
- 2 And he overlaid it with pure gold within and without, and made a crown of gold round about.
- 3 And he cast for it four rings of gold for the four corners of it;

it; two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark with them.

6 And he made the mercy-seat of pure gold; two cubits and an half was the length, and one cubit and an half was the breadth of it.

7 And he made two cherubims of gold, beaten out of one piece, on the two ends of the mercy-seat.

8 One cherub on the end on this side, and another cherub on the other end on that side; out of the mercy-seat he made the two cherubims on the two ends thereof.

9 And the cherubims stretched out their wings on high, covering with their wings over the mercy-seat, with their faces one to another; to the mercy-seat-ward were the faces of the cherubims.

10 And he made the table of shittim-wood; two cubits was the length of it, and a cubit the breadth of it, and a cubit and an half the height of it.

11 And he overlaid it with pure gold, and made for it a crown of gold round about.

12 He also made a border of an hand breadth for it round about; and made a crown of gold for the border of it round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet of it.

14 Over against the border were the rings, the places for the staves to bear the table.

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15 And

- 15 And he made the staves of shittim-wood, and overlaid them with gold to bear the table.
- 16 And he made the vessels which were upon the table, its dishes, and its spoons, and its brushes, and its bowls to pour out withal, of pure gold.
- 17 And he made the candlestick of pure gold; of beaten work he made the candlestick, its shaft, and its branches, its bowls, its knops, and its flowers, were of the same:
- 18 And six branches going out of the sides of it; three branches of the candlestick out of the one side of it, and three branches of the candlestick out of the other side of it.
- 19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.
- 20 And in the candlestick were four bowls made like almonds, its knops and its flowers;
- 21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.
- 22 Their knops and their branches were of the same; all of it was one beaten work of pure gold.
- 23 And he made its seven lamps, and its snuffers, and its snuff-dishes, of pure gold.
- 24 Of a talent of pure gold he made it, and all the vessels of it.
- 25 And he made the incense-altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit (it was four-square) and two cubits was the height of it; the horns of it were of the same.
- 26 And he overlaid it with pure gold, the top of it, and the sides

- sides of it round about, and the horns of it; also he made for it a crown of gold round about.
- 27 And he made two rings of gold for it, under the crown of it, upon the two sides of it, to be places for the staves to bear it with them.
- 28 And he made the staves of shittim-wood, and overlaid them with gold.
- 29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of an apothecary.

C H A P. XXXVIII.

- 1 And he made the altar of burnt-offering of shittim-wood: five cubits was the length of it, and five cubits the breadth of it (it was four-square) and three cubits the height of it.
- 2 And he made the horns of it on the four corners of it; the horns of it were of the same, and he overlaid it with brass.
- 3 And he made all the vessels of the altar, the pots, and the shovels, and its bowls, and its flesh-hooks, and its fire-pans; all the vessels of it he made of brass.
- 4 And he made for the altar a brazen grate of net-work, under the compass of it, beneath unto the midst of it.
- 5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.
- 6 And he made the staves of shittim-wood, and overlaid them with brass.
- 7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made it hollow with boards.
- 8 And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, who assembled at the door of the tabernacle of the congregation.

9 And

- 9 And he made the court on the south side, southward; the hangings of the court were of fine twined linen, an hundred cubits.
- 10 Their pillars were twenty, and their sockets twenty of brass; the hooks of the pillars and their fillets were of silver.
- 11 And for the north side the hangings were an hundred cubits, their pillars twenty, and their sockets twenty of brass.
- 12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.
- 13 And for the east side eastward fifty cubits.
- 14 The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three.
- 15 And for the other side of the court-gate on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three.
- 16 All the hangings of the court round about were of fine twined linen.
- 17 And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver.
- 18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth five cubits, answerable to the hangings of the court.
- 19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapiters and fillets, of silver.
- 20 And all the pins of the tabernacle, and of the court round about, were of brass.

- 21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.
- 22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that JEHOVAH commanded Moses.
- 23 And with him was Aholiab the son of Ahisamach, of the tribe of Dan, an engraver, and a curious workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
- 24 All the gold that was employed for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
- 25 And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.
- 26 A bekah for a poll, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.
- 27 And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.
- 28 And of the thousand seven hundred seventy and five shekels, he made hooks for the pillars, and overlaid their chapiters, and filleted them.
- 29 And of the brass of the offering was seventy talents, and two thousand and four hundred shekels.
- 30 And with them he made the sockets for the door of the tabernacle

tabernacle of the congregation, and the brazen altar, and the brazen grate for the altar, and all the vessels of the altar,

- 31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

C H A P. XXXIX.

- 1 And of the blue, and purple, and scarlet, they made clothes of service to minister in the holy place, and made the holy garments for Aaron, as JEHOVAH commanded Moses.

- 2 And they made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

- 3 And they formed thin golden plates, and cut little threads to work them in the blue, and in the purple, and in the scarlet, and in the fine linen with curious work.

- 4 They made shoulder-pieces for it to couple it together; it was coupled together by the two edges.

- 5 And the curious girdle of his ephod that was upon it, was of the same, according to the work of it, of gold, blue, and purple, and scarlet, and fine twined linen, as JEHOVAH commanded Moses.

- 6 And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

- 7 And they put them in the shoulders of the ephod, that they should be stones of memorial to the children of Israel, as JEHOVAH commanded Moses.

- 8 And they made the breast-plate of curious work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double; a span was the length of it, and span the breadth of it, being doubled.

10 And they set in it four rows of stones: the first row was a ruby, a topaz, and a carbuncle; this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold according to their order.

14 And the stones were according to the names of the children of Israel; twelve, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings on the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they put in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the other coupling of it, above the curious girdle of the ephod.

21 And they did bind the breast-plate by its rings unto the rings of the ephod, with a lace of blue, that it might be above

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the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod, as JEHOVAH commanded Moses.

22 And they made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of a coat of mail, with a band round about the hole, that it be not rent.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe round about.

26 A bell of gold and a pomegranate, a bell of gold and a pomegranate, round about the hem of the robe to minister in, as JEHOVAH commanded Moses.

27 And they made coats of fine linen, of woven work for Aaron and his sons;

28 And a mitre of fine linen, and goodly turbans of fine linen, and linen breeches of fine twined linen.

29 And a girdle of fine twined linen, and blue, and purple, and scarlet of needle-work; as JEHOVAH commanded Moses.

30 And they made a plate of the holy crown of pure gold, and wrote upon it a writing like to the engravings of a signet, HOLINESS TO JEHOVAH.

31 And they put unto it a lace of blue, to place it on high upon the mitre; as JEHOVAH commanded Moses.

32 Thus was all the work of the tabernacle of the congregation finished: and the children of Israel did as JEHOVAH commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all

all its furniture, its taches, its boards, its bars, its pillars, and their sockets ;

34 And the covering of the rams skins dyed red, and the covering of badgers skins, and the vail of the covering ;

35 The ark of the testimony, and the staves of it, and the mercy-seat ;

36 The table, and all the vessels of it, and the shew-bread ;

37 The pure candlestick with the lamps of it, the lamps to be set in order, and all the vessels of it, and the oil for light ;

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the door of the tabernacle ;

39 The brazen altar, and its grate of brass, its staves, and all its vessels, the laver and its foot ;

40 The hangings of the court, its pillars, and its sockets, and the hanging for the court-gate, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tent of the congregation ;

41 The garments of service to minister in the holy place, and the holy garments for Aaron the priest, and his sons garments to minister in the priest's office.

42 According to all that JEHOVAH commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and behold, they had done it as JEHOVAH had commanded ; even so they had done it ; and Moses blessed them.

C H A P. XL.

1 AND JEHOVAH spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation :

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3 And

- 3 And thou shalt put therein the ark of the testimony; and thou shalt put the mercy-seat upon the ark.
- 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps of it.
- 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
- 6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.
- 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
- 8 And thou shalt set up the court round about, and put the hanging at the court-gate.
- 9 And thou shalt take the anointing oil, and anoint the tabernacle and all that is in it, and shalt sanctify it, and all the vessels of it; and it shall be holy.
- 10 And thou shalt anoint the altar of the burnt-offering, and all its vessels, and sanctify the altar; and it shall be an altar most holy.
- 11 And thou shalt anoint the laver and its foot, and sanctify it.
- 12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.
- 13 And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him, that he may minister unto me in the priest's office.
- 14 And thou shalt bring his sons, and cloath them with coats:
- 15 And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing

anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that JEHOVAH commanded him, so did he.

17 And it came to pass in the first month in the second year from their coming out of Egypt, on the first day of the month, that the tabernacle was raised up.

18 And Moses raised up the tabernacle, and fixed its sockets, and set up the boards of it, and put in the bars of it, and raised up its pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as JEHOVAH commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony, as JEHOVAH commanded Moses.

22 And he placed the table in the tent of the congregation upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it, before JEHOVAH, as JEHOVAH commanded Moses.

24 And he put the candlestick in the tent of the congregation over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before JEHOVAH, as JEHOVAH commanded Moses.

26 And he put the golden altar in the tent of the congregation, before the vail.

27 And

27 And he burnt upon it sweet incense, as JEHOVAH commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering, as JEHOVAH commanded Moses.

30 And he set the laver between the tent of the congregation and altar, and put water there to wash.

31 And Moses, and Aaron and his sons, washed their hands and their feet with it.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed, as JEHOVAH commanded Moses.

33 And he raised up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of JEHOVAH filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode on it, and the glory of JEHOVAH filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel pursued their way in all their journeys.

37 But if the cloud was not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of JEHOVAH was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

NOTES

ON

EXODUS.

N. B. SAM. denotes the Samaritan text; SEPT. denotes the Greek translation of the Old Testament; VULG. denotes the Latin translation of the Bible used by the church of Rome.

CHAP. I.

Verse 2. **T**HE Samaritan text reads "*and Simeon and Levi,*" which seems more agreeable to the usual order of the words, observed even in the common Hebrew copies.

3. SAM. reads "*and Issachar and Zebulun, and Benjamin.*" See the foregoing note.—SAM. always reads *Benjamim*, and indeed with the greatest propriety, as being an Hebrew termination, Ben-jamim, which agrees to Philo, a learned Alexandrian Jew, and the old Jews etymology; and signifies, the son of days, or of old age, as he is called (Gen. xlv. 20.) Benjamin was the youngest of all Jacob's sons, and born to him in his old age. The present Hebrew copies have always Benjamin, which is a Chaldee termination, signifying in Hebrew, *the son of the right hand*, without any good sense to support it.

18. 'Tis indifferent whether with SAM. we read "*Pharaoh,*" or with the present Hebrew copies, "*king of Egypt;*" but 'tis observable that the former is the more usual title.

22. "*Born to the Hebrews,*" as SAM. reads it, is certainly preferable to the common Hebrew reading, because it precisely determines the people, whose sons were to be cast into the river.

2 CHAP. II.

3. The SAM. reads, "*his mother* took for him." The name of the mother is naturally mentioned.

6. The SAM. reads, "and *Pharaoh's daughter*;" which reading is confirmed by SEPT.

10. The SAM. reads, "and *the boy* grew;" which seems better, as the sex of the child is ascertained.

21. SAM. reads, "his daughter *to wife*;" which is a reading agreeable to the usual stile of scripture, and confirmed by SEPT.

24. SAM. reads, "and with Isaac," according to the usual order of the words, and is confirmed by SEPT.

CHAP. III.

4. SAM. reads, "and *God* saw." God, in this passage, seems better than Jehovah.

6. SAM. reads, "of thy *fathers*," in the usual stile of the scriptures—"and the God of Isaac." [So ever in the new testament.]

8. SAM. adds "*the Gergesites*" to the other nations, viz. the Canaanites, and the Hittites, &c. which reading is necessary, to make up the number seven, of which the nations, whom the Israelites were commissioned to conquer, remarkably consisted; and this reading is confirmed by SEPT.

10. SAM. "*and thou shalt bring forth*;" this reading is confirmed by SEPT.

A Commentary upon the 14th and 15th verses, being the substance of the late learned Bp. Hare's Exposition, in his preface to the book of Psalms divided into metre.

As there have been great disputes among the learned, relative to the sacred name of Jehovah, not only with regard to its true pronunciation, but likewise its genuine sense and etymology; it is necessary to give these two verses an attentive examination, in order to determine these disputes, where God hath thought fit to take this name upon himself.

"And God said unto Moses, *I am that I am*; and he said, Thus shalt thou

“ thou say unto the children of Israel, *I am* hath sent me unto you.
 “ And God said moreover unto Moses, Thus shalt thou say unto the
 “ children of Israel, *The Lord God of your fathers, the God of Abraham,*
 “ *and the God of Isaac, and the God of Jacob,* hath sent me unto you;
 “ this is my name for ever.” The turn of the question depends upon
 the right interpretation of *ehjeb aser ehjeb*, which should not be translated,
I shall be who, or what, I shall be, but, *I am the same person (or*
being) that I was: And as *ehjeb* contains the sense of these words in a
 compendious way, so these contain the sense of other words, namely, of
 this entire proposition; *I am (the same being) that (formerly) I was*,
 viz. *the God of your fathers, Abraham, Isaac, and Jacob*. This is a full
 and compleat proposition; *I am the same person that I was*, contains the
 sense of this proposition in a compendious way. *I am*, again, virtually
 contains the import of these words, viz. *I am the same person that I was*:
 Thus God himself speaks in the first person: But Moses, repeating this
 to the Israelites, says, in the third person, *was*. The name therefore of
 Jehovah is nothing else but the third person of the future tense, *ehjeb*;
 and if *ehjeb* be rightly pointed, it should be read *jehjeb*. But since it ap-
 pears from the Greek writers, that the true pronunciation of this sacred
 name is Jahvoh, it is highly probable that in this account of the name of
 God, *hajah* is every where substituted for *bavab*, and that it was originally
 read, *abvoh aser abvoh*; *abvoh* and *jabvoh*, after the form of *jaykob*.

This seems to be a rational interpretation of this eminent word,
 Jehovah; which is no more than a relative term, originally intended to
 shew the Israelites, that Moses received his commission from the God of
 their fathers, Abraham, Isaac, and Jacob. This sense is vastly more
 probable, and would strike the minds of the Israelites with greater force,
 than a metaphysical account of God's eternity and necessary existence, in
 which sense it has been generally taken by the learned. Neither is it any
 solid objection to this interpretation, that a Chaldean word, *bavab*, is
 here used by God for *hajah*, if we consider that *man* is also a Chaldean
 word; for those words in Ex. xvi. 15. *man hu*, the Greeks seem to
 have rightly translated, *what is this?* since it follows, “ for they knew not
 “ what it was.” As Abraham, the father of the Jewish nation, was origin-
 ally a Chaldean, why should not we think that some Chaldean words have

occurred in the most antient histories of that nation, which it was thought proper to change into Hebrew words in later times?

15. SAM. reads, "*and the God of Isaac,*" (as above).

16. SAM. reads, "*the elders of the Children of Israel.*"—This reading is confirmed by SEPT.—"*And of Isaac,*" (as above).

17. SAM. adds "*Gergesites*" to the other six nations, which addition is necessary to complete the number seven, and is confirmed by SEPT.

18. SAM. reads, "*met with us; let us go.*"—This reading is confirmed by SEPT. and likewise by one Hebrew ms. "*and now,*" being omitted.

19. SAM. reads, "*will it not be by a mighty hand?*" which seems better than the common reading.

22. SAM. reads, "*and a man shall ask of his neighbour, and a woman of her neighbour, &c.*" It is agreeable to common sense to suppose, that the men as well as the women were concerned in this transaction. The Hebrew word is more properly rendered by *ask*, than *borrow* or *demand*, as it is its natural signification. Again, the word rendered *jewels*, is not so proper as *vessels*, which is the common translation of it, and is better sense than, a silver *jewel* or a golden *jewel*.

CHAP. IV.

5. SAM. reads with SEPT. "*and the God of Isaac,*" (as above).

CHAP. V.

13. SAM. reads, "*hasted the people.*"—SAM. reads, "*as when straw was given you;*" which seems more proper.

17. SAM. reads, "*and do sacrifice;*" *and*, tho' not in the Hebrew, is well added in our English translation.

18. SAM. reads, "*and work;*" the same observation may be made on this as on the preceding verse.

19. SAM. reads, "*there shall be no diminution from your bricks.*"

22. SAM. reads, "*and why is it—?*" which reading is confirmed by SEPT.

CHAP.

C H A P. VI.

2. SAM. reads, "and *Jehovah* spake," which is confirmed by SEPT.
3. SAM. reads, "and unto Isaac," (as above).
9. SAM. reads with this addition after "cruel bondage: *And they said to Moses, Let us alone, we pray thee, and we will serve the Egyptians: for it is better for us to serve the Egyptians than that we should die in the wilderness.*" This is a very natural speech in the mouths of the Israelites upon their present feelings.
20. SAM. reads, "Aaron, Moses, and *Miriam* their sister." The name of Miriam is absolutely necessary to complete the number of Amram's children, Miriam being expressly called the sister of Aaron, (Exod. xv. 20.) This reading is confirmed by SEPT. N. B. With respect to Jochebed, I have followed the SEPT. and VULG. which make her the first cousin of Amram, or the daughter of the brother of his father, and not his aunt. I do not doubt but that the SEPT. was translated from a copy, which had *cousin* in its text, marriages with aunts being expressly forbidden by the Mosaic law, (Levit. xviii. 12.—xx. 19.)
- SAM. reads, "thirty and *six* years;" so likewise the SEPT.
22. SAM. reads, "*Elisaphan*," and SEPT. the same.
24. SAM. reads, "*Asur*."
27. SAM. reads, "from *the land of Egypt*;" and SEPT. the same, which is the usual style of scripture.

C H A P. VII.

5. SAM. reads, "*all* the Egyptians;" and SEPT. the same.
9. SAM. reads, "a *sign* or a miracle;" and SEPT. does the same.—"*And it shall become;*" *and* is not in the Hebrew, but is properly added in our English translation.
10. SAM. reads, "went in *before* Pharaoh;" and SEPT. does the same.
18. "—to drink of the water of the river;" here we have in SAM. a remarkable variation from the Hebrew copies, a repetition of the charge to Pharaoh that was given by God to Moses: "*And Moses and Aaron went*

"to Pharaoh, and they said unto him, Jehovah the God of the Hebrews hath sent us unto thee, &c." till "the water of the river."—In the course of this historical narration, relative to the plagues inflicted by God upon Pharaoh and the Egyptians, we have several similar repetitions in the SAM. which are omitted in the Hebrew copies. It may justly be observed, that the SAM. deserves the preference upon this very account, as being agreeable to the old plain method in the bible in other passages, and likewise in Homer, one of the most antient Heathen authors. Besides, we may remark an impropriety in the omission of such repetitions: Thus, in the present case, at verses 14, 15, &c. we read, "and Jehovah said unto Moses, Get thee unto Pharaoh—and thou shalt say unto him, Jehovah the God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold, hitherto thou hast not heard.—Behold, I will smite with the rod that is in mine hand, upon the waters which are in the river, and they shall be turned to blood, &c." Now it is very natural to expect that we should read of Moses's delivering this commission to Pharaoh, pursuant to the divine command. But the present Hebrew text takes no notice of the execution of the commission, and immediately expresses God's command for turning the waters into blood, and then mentions this judgment executed by Moses and Aaron; whereas, the execution of the commission ought to have been particularly mentioned, which, if proper attention had been paid to it, might have prevented the judgment.

19. SAM. reads, "and upon their rivers;" and so does SEPT. which seems more agreeable to the similar parts of the verse.

20. SAM. reads, "his rod," and so does SEPT. which seems a better reading.

CHAP. VIII.

3. "—thine *bouses*, and into thy bed-chambers, and upon thy *beds*, "and into the *bouses* of thy servants;" so SAM. and SEPT. read; which is certainly preferable to the Hebrew copies.

4. "—and upon all thy servants." After these words we have this addition

tion in SAM. "*And Moses and Aaron went to Pharaoh, and spake unto him, Thus saith Jehovah, Let my people go, that they may serve me, &c.*" Here again we have an account of the commission executed, which God gave to Moses, and in the very words which Moses received from God. This repetition is made with the greatest propriety, and, doubtless, is genuine, as it came from the original copy of Moses, though wanting in the modern Hebrew copies.

5. Agreeable to the same mode of repetition, the commission given by God to Moses, to deliver to Aaron, is repeated to Aaron in the SAM.—"*and cause frogs to come up upon the land of Egypt. And Moses spake unto Aaron, Stretch forth thine hand, &c.*"

7. "*And the magicians of the Egyptians did so—;*" the SAM. and SEPT. read thus, which seems a better reading.

9. The SEPT. and VULG. read, "*appoint.*" I have taken the liberty to add, *the time*, which exactly answers to the request of Moses to Pharaoh, set forth in this verse, and the answer of Pharaoh in the next. Our English translation, "*glory over me,*" does not seem to convey any consistent sense.

—SAM. reads, "*and from thy servants, and from thy people;*" which reading seems more agreeable to the usual style of scripture.

13. "*—and out of the villages,*" SAM. reads, *and*; which is according to the usual order of the words in Hebrew.

16. SAM. reads, "*Stretch out thine hand with thy rod.*" This reading is confirmed by almost all the passages wherein the rod is mentioned, as express notice is taken of the hand.

20. SAM. reads, "*lo, he will come forth;*" which is more proper, as the morning of the next day is mentioned in the text.

23. "*To-morrow shall this sign be.*" In consequence of this commission given to Moses, we have in SAM. with the greatest propriety, an account of the execution of it, which is omitted in the Hebrew copies—"*And Moses and Aaron came to Pharaoh, and said unto him, Thus saith Jehovah, Let my people go, that they may serve me. For if thou wilt not let my people go, behold, I will send swarms of flies upon thee, &c.*" till "*to-morrow shall this sign be.*"

24. The SAM. reads, "*a very grievous swarm;*" the nature of this plague

plague seems to require this emphatical particle.—“*And* the land was corrupted;” *and* seems proper.

29. SAM. reads, and so does SEPT. “*I will* go out from thee;” the future tense is certainly right.—“*And* from his servants;” *and*, in this passage, is more agreeable to the style of scripture.

CHAP. IX.

3. SAM. reads, “*and* upon the asses, *and* upon the camels;” and so does SEPT. *And*, in both places, is more proper, according to the usual style of scripture.

5. “To-morrow Jehovah shall do this thing in the land.” In SAM. we have an account here (as observed in some instances before) of the execution of this commission given by God to Moses, as we might naturally expect in the course of the narration. “*And Moses and Aaron came to Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, Let my people go, that they may serve me; for if thou refuse to let them go, and still detainest them, behold, the hand of Jehovah is upon the cattle, &c.*” till “*to-morrow Jehovah shall do this thing in the land.*”

7. SAM. reads, “—cattle of the *children of Israel*;” a common expression in the old testament.

19. “—and they shall die.” Here likewise in SAM. we have the commission given by God to Moses executed before Pharaoh, which is omitted in the present Hebrew; “*And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, Let my people go, that they may serve me. For at this time I will send all my plagues, &c.*” till “*they shall die.*” We are furnished in the narration of this plague with a clear, strong, and, I think, an unanswerable argument in favour of the Samaritan text in preference to the Hebrew. Moses received a commission from Jehovah to denounce before Pharaoh the judgment of the hail; with orders to declare, that every man and beast found in the field, should be destroyed. The delivery of this message is not recorded in the Hebrew text; but immediately after God’s speech to Moses, we read, “He that feared the word of the Lord amongst Pharaoh’s servants,
“made

"made his servants and cattle flee into the houses."—But how could Pharaoh's servants have any notion of this threatening, and so guard against it, if this message had not been delivered to Pharaoh by Moses and Aaron? So that the Samaritan text, which records the message omitted in the Hebrew, is undeniably established by the very nature of the case itself.

30. "Jehovah our God;" *our* is not in the original Hebrew, and so I have added it for the sake of a more graceful sound than that of "Jehovah God," and for which there is sufficient authority, from the frequent use of it in scripture.

CHAP. X.

2. The SAM. reads, "I am Jehovah *your* God."

3. SAM. reads, "*And thou shalt say unto Pharaoh, Thus saith Jehovah.*" This reading is undoubtedly right, as it necessarily implies the commission which was certainly given by God to Moses; whereas the Hebrew copy sets forth the execution of the commission before Pharaoh, without taking any notice of the commission itself, which should regularly precede the account of the execution of it before Pharaoh: accordingly, the Samaritan text first expresses the commission given by God to Moses, and then the execution of it, in the very words delivered by God; which repetition should be inserted after these words, "*unto this day,*" ver. 6.

5. SAM. reads, "and shall eat *every herb of the ground, and every tree.*"

12. SAM. reads, "even all *the fruit of the tree* that the hail hath left." This, and the preceding reading, approve themselves at first sight.

17. SAM. reads, "forgive *ye.*" This reading is more proper than *thee*, as Aaron was concerned in the commission as well as Moses; besides, the verb *intreat* is used in the plural number in Hebrew and SAM.

24. SAM. reads, "Moses *and Aaron;*" which reading is surely right.

CHAP. XI.

I have taken the liberty to set down this chapter, as translated and altered by the learned Dr. Kennicott, in his first *Dissertation*, p. 384 &c. and so 'tis necessary to produce his comment, his illustration, and likewise his remarks, in-vindication of the several alterations. To the observations already made in favour of the Samaritan text, on account of its expressing the speeches, both as delivered by God to Moses, and as repeated by Moses to Pharaoh; it is highly proper to add a strong confirmation of it, arising from this chapter: For as we have here, in the printed Hebrew text, not only the speech as delivered by Moses to Pharaoh, but some sentences, which must have been parts of the same speech as delivered by God to Moses, we may fairly presume that the whole speech of God to Moses was expressed originally.

The two verses, which conclude the preceding chapter, are, 28, 29, "And Pharaoh said unto Moses, Be gone from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, thou hast spoken well; I will see thy face again no more." As this, by agreement between Pharaoh and Moses, was to be the final interview, there is an apparent difficulty, in the Hebrew text, of this xith chapter, which begins with the orders given by God to Moses in the 1st and 2d verses; and then the 3d verse containing no part of any speech, and being purely the narration of the historian, we totally lose sight of Pharaoh—the interview is entirely at an end—and we wonder to read in the verse following, "and Moses said, Thus saith Jehovah, &c." when it is not obvious to whom he can be addressing himself. But if we consult the SAM. we shall be led to a clear view of this important transaction, and shall see the unity of a very awful interview happily preserved, almost in its original perfection.

Pharaoh, softened, but not subdued, by a series of astonishing miracles and severe judgments, offers Moses and his brethren leave to go and serve Jehovah, provided their flocks and herds remained in Egypt. Moses tells him, "—our cattle also shall go with us, there shall not an hoof be left behind, &c."—upon this Pharaoh kindles, and commands

him to withdraw, adding, “—in the day thou seest my face again, thou shalt die.” Moses replies, ‘that Pharaoh had spoken well,’ for this was the last visit he should make him.—This then being, by agreement, to be the final interview, God immediately tells Moses, ‘he had yet one judgment in store, which he would now execute upon this presumptuous offender; and a judgment which should effectually secure their dissolution: that the time was therefore come, for him to order his brethren (as soon as he should be gone forth from Pharaoh) to ask, every man of the Egyptians that were his neighbours, for silver and gold; and that he would give them such favour in the eyes of their severe masters, that they would readily give them whatever they should desire,’—for he commanded him now to declare to Pharaoh, ‘he would, on that very night, smite all the first-born in the land of Egypt;’ but amidst this dreadful calamity of the Egyptians, ‘not even a dog should move his tongue against an Israelite:’ and that as to Moses himself, tho’ he had been just before threatened with death by Pharaoh, ‘he should be greatly honoured in the sight of Pharaoh’s servants, and also of all the people.’—These several notices being instantly conveyed to the mind of Moses, he at once addresses himself to Pharaoh; denounces the death of the first-born; humbles the haughty monarch by foretelling, ‘that his servants should bow down to him, and entreat him to leave Egypt with all his brethren:’ And thus having faithfully executed the final part of this solemn commission, ‘he goes out from Pharaoh with great indignation.’—The English version which the learned Doctor has given of this chapter, in consequence of the preceding observations, seems very ingenious, as it probably conveys the genuine sense and readings of the great original. The Doctor’s remarks in vindication of the several alterations, are as follow:

“V. 2. The first thing remarkable is the rendering *vej salu*, not by *borrow*, but *ask*, it being the proper signification of this verb *saal*; see Ps. xxi. 4. cxxii. 6. Prov. xx. 4. &c. The rendering *cali*, *vessels*, seems more proper than *jewels*; besides, the most common translation of *cali* is *vessels*. The words “*and raiment*” are added in verse 2. not only on the authorities of SAM. and SEPT. but also because the Israelites were commanded to beg

beg "*garments*" (chap. iii. 22.) and because it is observed (chap. xii. 35.) that they *did* so."

"3. As to verse the 3d, the giving that, not by way of historical narration, as in the present Hebrew text, but as the continuation of God's speech to Moses, as in the SAM.; it is this which gives the consistency to the chapter, by preserving the unity of the interview: whereas, not only the consistency of this with the preceding chapter is broken, and the regularity of its own several parts is destroyed, but also a great impropriety, with respect to the order of time, is introduced into this particular verse. For the time when God actually gave the people this favour (so that the Egyptians gave them every thing which they requested,) was not before Moses had declared to Pharaoh the destruction of the first-born, but after that this judgment had been executed; and therefore we find the history of this matter regularly given in chap. xii. 36. The addition made at the end of this verse in the preceding translation, has the authorities of SAM. and SEPT. at this place, and is confirmed by the description of the event in chap. xii. 36. The Jews, who omitted the speech of God to Moses in general, retained the passage: "*And I will give this people favour in the sight of the Egyptians,*" as it conduced not a little to the honour of their nation; but then they threw the words into the form of an historical observation, "*and Jehovah gave the people favour, &c.*" So again, they retained the passage in verse 8, "*and thou shalt be greatly honoured, &c.*" as it aggrandized Moses, their leader and their law-giver; but then they divested these words also of their original dress, and gave them the turn and appearance of narration, "*and the man Moses was greatly honoured, &c.*" This seems to be the only rational explication of two very difficult passages; since it is more than probable that they could not be observations or articles of narration made by the inspired historian: and as to the latter, it is not likely that God, in addressing himself to Moses, should speak of Moses in the third person, "*and the man Moses, &c.*"

"The 9th and 10th verses have been totally banished the Hebrew text, and are only preserved in the SAM. to its peculiar honour. If we look back to chap. iv. 21, 22, 23; we shall find, that, as Moses was on

the way to Egypt, to demand the dismissal of his brethren, God commanded him—that, when he had done all the several wonders, which he had enabled him to perform, before Pharaoh, and to no purpose; then he should say unto Pharaoh, “*Thus saith Jehovah, Israel is my son, my first-born; and I said unto thee, Let my son go, that he may serve me. But thou hast refused to let him go; behold (therefore) I slay thy son, thy first-born.*” This then being expressly in the original commission of Moses, we find it not in the speech of God to Moses in this chapter. But as Moses was told, that he was now to denounce the death of the first-born, he immediately recollects that article in his original commission; and accordingly begins his speech to Pharaoh with what had been first commanded him; and having delivered this most solemn preface or introduction, he proceeds more particularly to denounce the destruction of the first-born, as God had immediately before enjoined him. And as these were two distinct injunctions, he carefully preserves them so, beginning the latter as well as the former, with, “*Thus saith Jehovah.*”

“It may be added, in favour of the authenticity of these two verses,—that as God had expressly commanded Moses to speak to Pharaoh the words of these two verses, we cannot doubt but he did speak them:—as no other time could be proper for him to speak them, but the time of his denouncing the destruction of the first-born, we cannot doubt but he spoke them then; and if he spoke them, and at that time, we can hardly doubt, but that, as they are material words, he actually recorded them afterwards, in proof of his faithful discharge of the divine commission, and that he recorded them in this very place.”

C H A P. XII.

3. “*Speak ye now unto all the congregation of the children of Israel.*” This is the reading of SAM. and SEPT. as to the latter part, which seems better than the usual reading in the Hebrew copies.

6. SAM. and SEPT. read, “*of the children of Israel,*” as in the 3d verse.

11. SAM. and SEPT. read, “*slaves,*” which the construction requires.

17. SAM. and SEPT. read, “*And ye shall observe this commandment;*” which reading seems more agreeable to the verse preceding.

25. SAM. reads, "—this service *in this month*;" which addition seems more scriptural.

40. "Now the sojourning of the children of Israel, *and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.*" This reading in SAM. is undeniably established by SEPT. the authority of St. Paul (Galat. iii. 17.) that of Josephus the Jewish historian, and by an exact calculation of the time from Abraham's entering Canaan to the exodus of the Israelites from Egypt.

43. SAM. reads, "—and *unto Aaron*," which is seemingly better.

44. SAM. reads, "—bought for *his* money;" *his* is properly added.

46. SAM. and SEPT. read, "—ye shall not carry;" this reading is confirmed by the latter part of the verse itself; neither shall ye break—."

48. SAM. reads, "—shall sojourn with *you*;" which is more proper than *thee*.

CHAP. XIII.

3. 4. SAM. reads, "For—ye came out," with propriety.

5. SAM. reads, "—Jehovah *thy God*," according to the usual stile of scripture. "—the Amorites, *the Pherefites, and the Gergesites.*" The two latter people, omitted in the Hebrew copies, are necessary to make up the number of the seven nations whom the Israelites subdued. These two readings are confirmed by SEPT.

6. SAM. and SEPT. read, "Six days." The words necessarily imply, that unleavened bread was to be eaten *six* days previous to the *seventh*, when a feast was to be held.

11. SAM. and SEPT. read, "—Jehovah *thy God*," as at the 5th verse.

15. SAM. and SEPT. read, "—*from the first-born of man, to the first-born of beast*;" which seems a better reading.

16. SAM. reads, "And *they shall be to thee* for a token." This reading is confirmed by the context; so likewise is the reading in the same verse, "—brought *thee* forth—."

20. "—Echam

20. "—Etham, *which was* in the edge—" SAM. and SEPT. properly read so.

C H A P. XIV.

9. SAM. reads, "—his *armies*;" which is rather better.

10. SAM. reads, "—lift up their eyes, and *saw*—" a natural reading, confirmed by SEPT.

12. SAM. reads, "Let us alone *now*;" *now* seems proper.

13. SAM. reads, "for *whereas ye have seen the Egyptians to-day*." This reading is confirmed by SEPT. and is likewise taken notice of in the margin of our English bibles.

C H A P. XV.

3. SAM. reads, and so does SEPT. "Jehovah is *mighty in war*;" a reading vastly preferable to that in the Hebrew text.

22. SAM. reads, "and *brought them* into the wilderness;" a proper reading, confirmed by SEPT.—SAM. reads, "—went *a journey* of three days;" *a journey* seems properly added.

25. SAM. reads, "And *Moses* cried unto Jehovah;" this reading is confirmed by SEPT.

C H A P. XVI.

29. SAM. reads, "—let no man go out of his place on the *sabbath-day*;" which reading seems rather more scriptural.

C H A P. XVII.

5. SAM. reads, "thou *shalt* take —;" which is rather better in this passage.

11. SAM. reads, "*hands*," twice in this verse, and so does SEPT. *Hands* is certainly the right reading, as appears by the following verse, where it is expressly said, that his *hands* were employed upon this occasion.

12. I would

12. I would just observe, that there is no word in the original to answer *continued*, but the nature of the case seems to imply the sense of *continued*.

13. SAM. reads, "*—and smote them —*;" which is agreeable to scripture language.

CHAP. XVIII.

6. 7. The sentiment conveyed in these two verses, according to our common Hebrew copies, is irrational. It supposes that Moses should go out to meet Jethro, as in verse 7, after that Jethro had been with him, and talked to him, as in verse 6.; but this corrupt reading in the 6th verse is well corrected by SEPT and SAM. MSS. which read *behold* instead of *I*; some careless Jewish transcriber wrote *anj, I*, instead of *bjnh, behold*. With respect to the translation, "*—it was told Moses,*" the words in the Hebrew are very capable of being rendered in this manner.

20. SAM. reads, "*—and the law;*" which is rather a better reading, and confirmed by SEPT.

21. SAM. reads, and likewise SEPT. "*—thou shalt provide for thy self;*" which seems a better reading.

24. 25. "*—and did all that he had said.*" In SAM. we have, with the greatest propriety, a speech delivered by Moses to the Israelites, in consequence of Jethro's advice, but omitted in the Hebrew copies, tho' in a great measure confirmed by the present Hebrew in Deut. i. 9. "*And Moses said unto the People, I am not able alone to bear you. Jehovah your God hath multiplied you, &c.*" till, "*he commanded them all the things which they should do,*" verse 18.

CHAP. XIX.

12. SAM. reads, "*—set bounds about it; and thou shalt say unto the people, Take heed —*;" this reading seems better than the Hebrew, "*setting bounds to the mountain,*" the immediate antecedent being more natural than "*to the people.*"

13. "They

13. "—they shall stand at the nether part of the mount." This reading is confirmed by the seventeenth verse, where we are informed what was done upon the sounding of the trumpet.

25. SAM. reads, "So Moses went down *from the mountain* unto the people." This reading is evidently better than the Hebrew.

CHAP. XX.

10. SAM. and SEPT. read, "—thou shalt not do *therein* any work;" but the common Hebrew copies omit *therein*, or *in it*, which our English translation has properly supplied.

17. SAM. and SEPT. read, "*his field*," after "wife;" which reading seems not improper. "nor any thing that is thy neighbour's;" after these words, in SAM. we have an addition of about five verses, relative to a peculiar command which Moses gave the Israelites to execute, when God should conduct them into the land of Canaan; the execution of which is referred to in Deuteronomy and Joshua, and consequently it is highly probable that the Samaritan copy contains a genuine addition, in opposition to the common Hebrew copies. The additional verses in SAM. are these:

"But when Jehovah thy God shall have brought thee into the land of Canaan, which thou art going to possess, thou shalt raise thee up great stones, and shalt plaster them with plaster; and shalt write upon these stones all the words of this law. And it shall come to pass, when ye shall have passed over Jordan, ye shall raise up these stones which I command you this day, upon mount Gerizim; and thou shalt build there an altar to Jehovah thy God, an altar of stones; thou shalt not lift up an iron tool upon them: thou shalt build that altar of whole stones to Jehovah thy God; and thou shalt offer thereon burnt-offerings to Jehovah thy God, and thou shalt sacrifice peace-offerings; and thou shalt eat there, and thou shalt rejoice before Jehovah thy God. That mountain is on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanite that inhabits in the plain, over against Gilgal, beside the plain of Moreh, towards Shechem."

18. SAM. reads, "And all the people *heard* the *ibunderings*, and the
"sound

"*sound of the trumpet, and saw the lightnings, and the mountain smoaking.*" The Samaritan reading, with respect to propriety, is at first sight far preferable to that in the Hebrew copies, which absurdly apply the sense of *seeing* to the peculiar object of *hearing*; "and all the people *saw the noise of the trumpet.*" SAM. and SEPT. read, "and *all the people were afraid, and removed, and stood afar off;*" it appears by the two following verses, that the people were afraid.

19. "*And they said unto Moses;*" after these words we have the following addition in SAM. "Behold, Jehovah our God hath shewed us his great glory; and we have heard his voice out of the midst of the fire: we have seen this day, that God hath talked with man, and he liveth. Now therefore, why should we die? for this great fire will consume us. If we hear any more the voice of Jehovah our God, then we shall die. For who is there of all flesh, who hath heard the voice of the living God speaking out of the midst of the fire, as we have, and hath lived? Go thou near, and hear all things which Jehovah our God saith, and thou shalt speak unto us whatsoever Jehovah our God shall say unto thee, and we will hear it, and do it." This addition in SAM. seems naturally to arise from the context, and has all the marks of being genuine.

21. "*—the thick darkness where God was.*" After these words we have the following addition in SAM. "And Jehovah spake unto Moses, saying, I have heard the voice of the words of this people, which they have spoken unto thee; all things are good that they have spoken. I wish that there was such an heart in them, that they would fear me, and keep my commandments all their days; that it might be well with them, and with their children for ever. I will raise up a prophet to them out of the midst of their brethren, like unto thee; and I will put my words into his mouth; and he shall speak unto them whatsoever I shall command him. But for the man who shall not hearken unto the words, which he shall speak in my name, I will require it of him. But for the prophet that shall act proudly in speaking a word in my name which I have not commanded him to speak, and who shall speak in the name of other gods; that prophet shall die. But if thou shalt say in thy heart, How shall we know the word
" which

“ which Jehovah hath not spoken? if the word which the prophet speaketh
 “ in the name of Jehovah, follow not, nor come to pass, this is the word which
 “ Jehovah hath not spoken; the prophet hath spoken it presumptuously;
 “ thou shalt not be afraid of him. Go thou, say unto them, Return ye
 “ into your tents: but do thou stand here by me, that I may tell thee all
 “ the commandments, the statutes, and the judgments which thou shalt
 “ teach them, and which they should do in the land which I shall give
 “ them for a possession.” This addition in SAM. contains a direct answer
 to the request of the people, briefly set forth in the 19th verse of the
 common Hebrew copies, and more at large in SAM.—a considerable part
 is referred to in Deuteronomy, ch. xviii. ver. 15—22; and the latter part
 is a proper introduction to the statutes delivered in the following chap-
 ters; so that we may conclude, with the highest probability, that this
 addition came from a genuine copy of the Pentateuch.

22. SAM. reads, “ —*spake* unto Moses, saying, *Speak* unto the children
 “ of Israel.”

24. SAM. and SEPT. read, “ —*there* I will come unto thee;” which seems
 more proper than the common reading.

But before I quit this xxth chapter of Exodus, 'tis highly expedient,
 if not absolutely necessary, to make some observations upon the first and
 great commandment, THOU SHALT HAVE NO OTHER GODS BUT ME;”
 which must necessarily signify, if there be any meaning in language, ONE
 SUPREME INTELLIGENT BEING OR PERSON, LORD AND GOVERNOR, endued
 with all possible perfection, power, knowledge, wisdom, goodness, and
 patience; or, as he is described in the New Testament, “ THE ONE GOD
 AND FATHER OF ALL; and more particularly of our LORD JESUS CHRIST.
 Agreeably to this plain, rational, and fundamental doctrine, and that the real
 UNITY of God might appear not only as a truth, but a truth of great impor-
 tance, Moses has in the most solemn manner determined; (Deut. vi. 4.)
 “ Hear, O Israel, Jehovah our God is ONE Jehovah;” and strongly in-
 culcates the duty we owe to him in the following verse. The Christian
 Lawgiver, our blessed Saviour JESUS CHRIST, has established, by his ex-
 press authority, the same solemn determination of Moses, by citing his
 very words; and, in answer to a question proposed to him by one of
 the Scribes: “ Which is the first commandment of all? And Jesus an-

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“ swered

“swered him, The first of all the commandments is, Hear, O Israel, Jehovah our God is ONE Jehovah.” Our Saviour likewise inculcates our duty to the ONE Supreme Being in very strong terms in the following verse. By what rightful authority have the greatest mortals determined, that there are TWO other persons equally entitled to honour, worship, and glory with the ONE SUPREME GOD, and that they, together with him, form ONE Supreme Being? A doctrine absolutely inconsistent with the principles of reason, and expressly contrary to above two thousand texts in the Old Testament, and above a thousand in the New (I speak upon examination) which either strongly set forth, or necessarily imply, the UNITY of God in the strict and literal sense. I am afraid that the Athanasian doctrine and worship seem little less than a breach of the covenant established between God and the Jewish people in the Old Testament, and between God and all mankind in the New. The governors of the church should be exhorted, in the most earnest manner, to take speedy and effectual methods to review our public forms, and reduce them to the standard of Scripture. In the beginning of the Litany, there are invoked FOUR distinct objects of religious worship; which form of worship has not the least foundation, or even colour of evidence to support it, from the beginning of the Old to the end of the New Testament; and the learned of all denominations are challenged to produce any acts of religious worship to FOUR distinct objects.

The Ten Commandments are read in the morning service of all the churches of England and Ireland every Lord's day; and at the same time a doctrine and form of worship are kept up in express contradiction to the first and great commandment.

Christian professors have often condemned the Jews for their prejudices and blindness, that they do not see and acknowledge the Messiah, of whom there are so many clear prophecies delivered in their own Scriptures. On the other hand, the Jews, I think, may with equal justice retort a similar charge upon great numbers of professed Christians, who, though they are perpetually reading, or hearing read, the ten commandments, in the first of which God is declared to be ONE, in words not possible to be interpreted in any other sense, yet in defiance to the clearest and strongest light, they presume to acknowledge and worship THREE co-equal gods in ONE substance.

substance. If the New Testament really maintained this absurd and corrupt doctrine, it would be an unanswerable argument that it never came from God, it being impossible that the two Testaments should contradict each other in this grand and fundamental article, the UNITY of God, on which all true religion is founded. But, to our rational satisfaction, Moses and Christ are fully agreed in maintaining this essential doctrine, as we have already seen; and it is the express duty of all churches, through every part of the globe, to remove all forms that break in upon this important point of the UNITY of God.

It is to be lamented, that an eminent Divine of our Church, after he had deserved well of the whole Christian world, by the admirable method he took to render the doctrine of the Trinity rational and consistent, should, after all, make an unnatural attempt to explain all the Church forms relative to the Trinity, in such a way, as to render them consistent with the true Scripture doctrine of the Trinity, in opposition to the plain and literal sense of the words themselves, and universally known sense of the compilers. And in his introduction to this famous book of the *Scripture doctrine of the Trinity* (Edit. 1st.) he pleaded a bad cause, viz. the lawfulness of subscribing articles of faith, though not believed in the plain and literal sense, but in a sense too expressly condemned by the compilers themselves. I am afraid that the weight and authority of Dr. Clarke's example and pleadings, have prevailed upon many persons to comply with subscription to the Thirty-nine Articles, and Declarations of conformity to the whole Liturgy, confirmed by subsequent practice, which they have been scarce able to reconcile to the dictates of conscience. Certain it is, that subscription to the Thirty-nine Articles, and a strict conformity to every part of our Liturgy, has proved burdensome to the consciences of several clergymen, who of late years have resigned their church preferments; of whom some account is given in the third Edition of the "*Appeal to the Common Sense of all Christian People, &c.*" To which should be added, the names of the Reverend Dr. Robertson, the Reverend Mr. Jebb, the Reverend Mr. Tyrwhitt, the Reverend Mr. Herries, and very lately the Reverend Dr. Disney, with others, less generally known, whose disapprobation of the church service was chiefly occasioned by the Athanasian forms. Is it not matter of serious concern, that such rational divines, who are capable of promoting the cause of Religion, and of doing good service to the Church, should be

forced out of its bosom by irrational forms, not warranted by Scripture, and which cannot be complied with by sincere unitarian believers, without breaking through that sacred regard to conscience, which all rational creatures owe to the great Creator? This, among many other powerful considerations, should induce our governors to begin and execute the salutary work of a review of our public forms, and make the church service, in fact as well as profession, agreeable to Scripture; on which foundation alone all protestant churches were originally built, and on which alone they can securely stand.

And as the learned Doctor Kennicott has deserved extremely well of the whole Christian world, for the immense pains he has taken in the publication of his Hebrew Bible, and likewise in his General Dissertation, which contains a vast store of useful and curious learning relative to the Bible, I really think it right to examine one paragraph of the Dissertation, in which he seems to support, by his authority, an old and weak pretence to give some countenance to a baffled cause. In the 48th page of the General Dissertation, the learned Doctor takes occasion to introduce his remarks upon the word *Elobim*, a plural noun, used for *God* in the Hebrew language, and the form of its construction. He observes, "that when this plural noun *Elobim* is used of *false* Gods, it is joined to a verb of the plural number; but when it is applied to the *true* God, the verb is singular. The argument founded upon this difference, that has been often employed to prove a *plurality* and yet an *unity* in the Divine Being, is not conclusive, unless all the verbs, without any exception, are either now singular, or formerly were so. For in this case indeed, when it is proved, that this peculiar way of writing is constantly observed by all the sacred writers, and in every instance, without any exception, then you may draw a strong argument from thence in favour of a plurality and unity in the Divine Being. But there are three passages in the Old Testament, which are exceptions to this rule, the verb being plural, though the nominative *Elobim* must certainly be understood of the One True God. The three passages are Gen. xx. 13; xxxv. 7; and 2 Sam. vii. 23. It is therefore of no small moment, if it be justly remarked, that the three verbs, which are exceptions to this rule, have been certainly corrupted: the two former are corrected by all the copies of the Samaritan Pentateuch; and the third is corrected by a parallel passage in the Hebrew itself, 1 Chron. xvii. 21."

I am

I am very much astonished, that this should come from the pen of the learned Doctor Kennicott. Let the Doctor's premises be allowed; let all the verbs through the Bible, when the true God is denoted by *Elohim*, be granted to be used in the singular number, I absolutely deny the argument deduced from hence to prove a plurality and unity in the Divine Being; or, to express it in the language of the Athanasian Creed, "One God in Trinity, and Trinity in Unity." Whether the Doctor strictly means this corrupt and absurd doctrine, may be justly questioned. For in a note upon the solemn declaration of Moses, Deuter. vi. 4. "Hear, O Israel, The Lord our God is ONE Lord;" he thus expresses himself: "Let it be remarked, that this excellent sentence is written in golden letters upon a table of the Emperor of China, by the Jews in their temple, in the city Cai-song-fu, in the province of Honan." A sentence indeed, that deserves to be written in golden letters in every church through the whole Christian world. It is observable, the learned Doctor has not given us the least hint, as if this solemn declaration of Moses was not to be taken in the plain and literal sense; not a syllable, as if *Elohim* and *Jehovah* conveyed the idea of plurality and unity in the Divine Being. All the translations that ever were made of the Old Testament, necessarily imply that this solemn declaration of Moses inculcates the unity of God in the strict and grammatical sense. Neither can a vast number of passages in the Old Testament, (see page 146) where *Elohim*, signifying the One True God, occurs, possibly be interpreted in favour of Trinity in Unity, without a violent perversion of language and sentiment, and making gross nonsense of hundreds of passages; which will appear at first sight upon examining almost any of them, and giving them the sense of Trinity in Unity.

But to consider more particularly the nature of the argument, on which the learned Doctor seems to lay so great a stress; let it be observed, that nothing certain can be concluded from the Hebrew word *Elohim* being plural in favour of a plurality of persons in the Godhead, because all languages have words in the plural number of a singular signification. With regard to *Elohim* (GOD) it is demonstrably evident, that it sometimes necessarily signifies ONE person. Not to mention many undoubted instances of this, the 6th and 7th verses of the xlvth Psalm, according to the interpretation of the author of the epistle to the Hebrews,

undeniably

undeniably prove it; for *Elohim* (God) in the 6th verse is applied to Christ, and *Elohim* (God) in the 7th verse is applied to God the Father, as being the *Elohim* (or God) of that person who has the title of *Elohim* in the preceding verse: and consequently the argument drawn from the use of the word *Elohim*, as necessarily signifying more persons than one, is overthrown by the authority of an inspired writer. As the word *Elohim* has confessedly a plural termination, tho' often used in a singular sense, it is no wonder that the sacred writers should apply a plural verb to *Elohim*, when used of *false* Gods, and a singular verb when used of the One True God, which is certainly done with the strictest propriety.

Again; there are several verses in Daniel and Ezra, written in the Chaldee language, which is little more than a branch of the Hebrew, where the word God is frequently used with the same radical letters as in the Hebrew, and is always in the singular number, or expresses one person, when it is used of the One True God. The Greek translation, which was made near three hundred years before our Saviour's time, always uses the word God, (*Theos*,) which answers to *Elohim* in the Hebrew, in the singular number, when it signifies the One True God. The same may be said of the Syriac translation, which was made soon after the days of the Apostles, from the beginning of the Old to the end of the New Testament. Our blessed Saviour was so far from blaming the Jews for their using the word *Elohim* to signify one person, that he has expressly confirmed that sense by his own authority, John viii. 54. xvii. 3. with many other passages to the same purpose. Accordingly, every penman of the New Testament, from the beginning to the end, constantly uses the word *Theos*, which answers to *Elohim* in the Hebrew, in the singular number, or to signify one person, when it is used of the One True God. And who the person intended by God is, appears (not to mention several hundred passages to the same purpose) from the unanswerable words of St. Paul, "though there be that are called Gods, whether in heaven or in earth,—but to us there is but one God (*Theos* or *Elohim*) THE FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by, or through, whom are all things, and we by him."

N. B. It is highly proper to make another observation upon the account of Moses, relative to the delivery of the Ten Commandments on Mount Sinai: Moses has represented the Ten Commandments as delivered

by God himself; neither hath he taken any notice, or given the least hint of any subordinate agent or agents, immediately concerned. Here then a difficulty occurs: we are assured, by several plain and solemn declarations of Scripture, that the One supreme God and Father of all, never appeared to mortals in person; viz. *Whom no man hath seen, nor can see;—ye have neither heard his voice, nor seen his shape;—no man hath seen God at any time.* How then is the awful description of God's appearing upon Mount Sinai given us by Moses, and his speaking the Ten Commandments, to be interpreted consistently with such strong declarations of the sacred writers? We are furnished with a clear solution of this difficulty in the books of the New Testament: there we find that the law of the Ten Commandments is stiled "the word spoken by *angels*," Heb. ii. 2.; and St. Stephen, in his speech delivered to the Jews, expressly says, "that "it was an *angel* who spake to Moses in Mount Sina," Acts vii. 38. *The angels*, or *an angel*, could not possibly be said to speak it, if God himself immediately delivered this law; but God, by a common figure in all languages, might properly be said to speak it, if these angels, or an angel, spake only in his name, and by a commission and authority derived from him.

It may not be improper to add, as a notion has prevailed in the Christian world, that Christ was the person immediately concerned in this grand transaction of the delivery of the law at Mount Sinai, St. Paul's argument in his epistle to the Hebrews, chap ii. verse 2 and 3. undeniably demonstrates the contrary, wherein his professed view is to prove, that the Gospel ought to have a greater regard paid to it than the law of Moses, even from the nature of its promulgation; for, says he, *if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?* But the force and propriety of this argument would be absolutely lost, if Christ had delivered the law upon Mount Sinai: it was therefore an angel representing God, by whom these words were uttered, *I am Jehovah thy God.* Neither does this rational interpretation, which reconciles the two Testaments with respect to this point, want a support from Moses himself in another part of this very book; for he informs us, *that an angel appeared to him in a flame of*
fire

fire in a bush—and this angel expressly styles himself, *the God of Abraham, the God of Isaac, and the God of Jacob*; Exodus, chap. iii. verses 2 and 6; which he could not consistently do in any other sense, than as representing God, and speaking in his name, and by an authority derived from him. We may then safely conclude, that in all the appearances of God recorded in the Old Testament, as the One supreme eternal Being, he never appeared in person to mortals; the immediate instrument must have been some angel or subordinate agent, speaking and acting in his name, and by a commission derived from him.

CHAP. XXI.

2. SAM. and SEPT. read, “—he shall serve *thee*.” The addition of *thee* is certainly right.

17. As the 17th verse, according to the present Hebrew, more naturally follows the 15th verse than the 16th does, I have, agreeably to SEPT. transposed them.

28. SAM. reads, “If an Ox, *or any other beast, smite a man*—.” This reading is at first sight better than the common Hebrew one.—SAM. reads, consistently with the former part of the verse, “—*the beast shall be surely stoned*,—the owner of the *beast* shall be clear.”

29. SAM. reads, “But if the *beast* were *apt to smite*—*thou shalt stone the beast*—.”

30. As the Hebrew word *capbar* signifies *price of redemption*, I have added it to “a sum of money,” which is omitted in our English translation.

31. SAM. reads, “—*smitten a son*,” which is applicable to beasts in general.

32. So likewise here SAM. reads, “If the *beast* shall *smite*—*and thou shalt stone the beast*.”

33. SAM. reads, “—an ass, *or any other beast fall therein*,” this reading is certainly proper.

35. SAM. reads, “—ox, *or any other beast of his, smite his neighbour's ox, or any other beast of his—live beast—dead beast*.” So likewise this reading seems more proper than the common Hebrew.

36. SAM. reads, “—the *beast* hath used to *smite*—*pay beast for beast*.” This reading too seems proper by the context.

CHAP.

C H A P. XXII.

4. SAM. reads, "—or sheep, or any other beast;" which seems a better reading.

5. SAM. reads, "—another man's field, *he shall certainly repay out of his own field, according to its product; and if he hath eaten up all the field, of the best—*." This additional reading seems to improve the sense of the verse.

23. SAM. reads, "But if ye afflict," the particle *but* seems proper.

31. SAM. reads, "—ye shall surely cast it away." I really think that "dogs," may be as well omitted, of which animals we find little notice taken in the Old Testament.

C H A P. XXIII.

4. SAM. reads, "—or his ass, or any beast of his;" a reading evidently better than the Hebrew.

7. SAM. reads, "—for *he has not justified the wicked.*" But the reading in SEPT. seems preferable to the Hebrew and Samaritan, which indeed is not supported by any Hebrew or Samaritan mss, *thou shalt not justify the ungodly for gifts.*

8. SAM. reads, "—blindeth the eyes of them that see, and perverteth—." The Hebrew text itself seems to require eyes, as in the Samaritan.

11. SAM. reads, "—and with thy olive-yard."

12. SAM. reads, "—that *thy man-servant, and thy maid-servant may rest as well as thou, and all thy cattle, and the stranger—*." This reading makes the sense of the verse more complete.

17. SAM. reads, "—all thy males shall appear before *the face of the ark of Jehovah.*" "The ark of Jehovah," is certainly more agreeable to scripture than, "Jehovah."

19. SAM. reads, "—mother's milk. *For he that does this as a sacrifice, is forgetful; and this is an abomination to the God of Jacob.*" This additional reading seems not improper.

20. SAM. reads, "I send *mine* angel," which is better than *an* angel.

22. SAM. reads, "But if ye shall indeed obey *my* voice—." The plural

number is more proper than the singular; *my* voice, is confirmed by what follows, viz. *I* speak.

23. SAM. reads, "—unto the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, and the Hivite, and the Jebusite." The SAM. reading is undeniably right, as the Israelites received a commission from God to destroy seven nations, which number is sometimes mentioned in the Hebrew copies: but in this verse the *Gergesite* is omitted.

28. SAM. reads, "—shall drive out the Canaanite, and the Amorite, and the Hittite, and the Gergesite, and the Perizzite, and the Hivite, and the Jebusite, from before thee." Here likewise the SAM. reading is undeniably right, four of the seven nations being omitted in the Hebrew. The SAM. reading in this verse and the 23d is confirmed by SEPT.

31. SAM. reads, "—and *I* will drive them out—." The SAM. reading is confirmed by the Hebrew itself in the 29th and 30th verses, which, in expressing the same event, make use of *I*, and not *thou*.

CHAP. XXIV.

1. SAM. reads, "Nadab and Abihu, Eleazar and Ithamar." As Eleazar and Ithamar were sons of Aaron as well as Nadab and Abihu, the SAM. reading seems highly probable, if not certain.

4. SAM. reads, "—twelve stones;" which reading is confirmed by SEPT. and seems agreeable to other passages in the Pentateuch.

5. SAM. reads, "—young bullocks—," which reading seems more proper.

7. SAM. reads, "—will we obey and do;" which is rather better.

9. SAM. reads, "Nadab and Abihu, Eleazar and Ithamar," as in the 1st verse.

12. SAM. reads, "—tables of stones, the law and the commandments—;" which reading is confirmed by SEPT.

CHAP. XXV.

9. SAM. reads, "—that *I* shewed thee in the mount." This reading is confirmed by SEPT. and by the fact itself.

10. SAM. reads, "And *thou* shalt make—." This reading is established by all the following verses in the Hebrew itself, where *thou* is constantly used.

11. SAM. reads, "—and shalt make *for it*," which seems better.

21. SAM. reads, "—thou shalt put the *testimonies*—;" the plural is more exact.

22. SAM. likewise reads "*testimonies*."

33. SAM. reads, "so shalt *thou* do in the six branches—." This reading compleats the sense of the verse.

37. SAM. reads, "—and *thou* shalt light the lamps thereof; and they shall give a *joint* light." The reading of *thou* is confirmed by the beginning of the verse; "*thou* shalt make," is in the Hebrew. And as to "*joint* light," the Hebrew seems capable of this sense. The SEPT. too has the same reading with the Samaritan.

CHAP. XXVI.

3. SAM. reads, "*and* the five curtains," and so does SEPT. which is rather better.—SAM. and SEPT. read, "*—one to one*;" the literal reading of the Hebrew is, *a woman to her sister*; *one to one* is surely far preferable to this.

16. SAM. reads, "*—of one board*," and so does SEPT. which reading is confirmed by the latter part of the verse, viz. "*one board*."

20. SAM. reads, "*—thou shalt make* twenty boards." This is more agreeable to the context than the Hebrew, "*thou shalt make*," being the reading in the 17, 18, and 19 verses, according to the Hebrew itself.

31. SAM. reads, "*—with cherubims shall they make it*."

35. SAM. reads, "*—on the side towards the north*." This reading seems confirmed by this very verse, "*—on the side towards the south*."

36. N. B. This and the nine following verses, which are read here in the Samaritan text, we find in the Hebrew text, in the beginning of the xxxth chap. With regard to this remarkable transposition, we are obliged to the learned Dr. Kennicott for communicating the discovery of it to the public; and likewise for his judicious observations upon it, which unde-

niably prove, that "this transposition certainly happened to the Hebrew text; but in the Samaritan copies these verses still retain their genuine place. The Tabernacle, as he observes, consisted of three parts; the Holy of Holies, the Holy Place, and the Court; and this was the chief furniture of it: 1. The ark covered from above with the mercy-seat, in the Holy of Holies.—2. The table of shew-bread; 3. The golden candlestick; 4. The golden altar of incense, in the Holy Place.—5. The altar of burnt offerings; with, 6. The brazen laver, in the Court. In this right order this holy furniture is counted in the Samaritan text; in the same manner that afterwards it is reckoned up in the Hebrew text itself, no less than six times. See Exodus, xxxi. 6—11; xxxv. 12—16; xxxvii. 1; xxxviii. 8; xxxix. 35—39; xl. 3—7; and 21—30. — Notwithstanding this punctual account in the Hebrew text itself, the precept relative to the building of the altar in the Holy Place, is now transposed in the Hebrew text: for in that, when this golden altar ought to have been added to the other furniture in the Holy Place, it is not mentioned till after the space of three chapters, and at a considerable distance from the mention that was made of the furniture of the Court. But who can imagine that Moses, when he was describing the Tabernacle, should first describe the Holy of Holies, then two parts of the furniture in the Holy Place, the third being entirely omitted, then the furniture in the Court; then, lastly, that he should, returning into the Holy Place, describe the altar of incense, which he had before omitted to mention in its proper order? The learned Doctor justly infers, that this transposition happened very early, as it is found in the Greek and Syriac versions, and consequently seems to have obtained the place it now holds in the Hebrew text, before those versions were made." See Dr. Kennicott's *Dissertatio Generalis*, in the second volume of his Hebrew bible, page 11. But notwithstanding the antiquity of this transposition, it is certainly wrong and ought to be rectified in all future editions of the bible.

C H A P. XXVII.

7. SAM. and SEPT. read, "*And thou shalt put the staves.*" This reading is more agreeable to the context than the Hebrew, as appears by the Hebrew

Hebrew itself in all the verses from the beginning of the chapter to this 7th verse, and likewise the 8th verse.

12. Our English translation, "*west side*," is not literally exact; SAM. SEPT. and the Hebrew, have the *sea* instead of *west*.

14. SAM. reads, "—and their sockets three of *brass*." This reading is confirmed by the 10th verse.

15. SAM. reads, "—sockets three of *brass*," as in the 14th verse.

16. SAM. reads, "—sockets four of *brass*," as in the two preceding verses.

18. SAM. reads, "—breadth fifty *cubits*;" which is certainly a better reading than the Hebrew, *fifty every where*.

19. SAM. reads, "All the vessels of the Tabernacle *thou shalt make*." This reading is necessary to complete the sense.

21. SAM. reads, "—unto *your* generations," which is more proper than the Hebrew, *their*.

CHAP. XXVIII.

12. SAM. and SEPT. read, "—*these are memorial stones*—;" which is rather a better reading.

20. SAM. and SEPT. read, "—a beril, an onyx,—they shall be set in *ouches of gold*." This reading seems more agreeable to the usual description.

23. SAM. reads, "—*two ouches of gold*, and two rings." This reading is probably right.

26. SAM. reads, "—border of it *upon the joining of the ephod inward*." This reading seems preferable to the Hebrew.

30. SAM. reads, "and *thou shalt make Urim and Thummim*, and thou—." As the Urim and the Thummim were commanded to be put in the breast-plate of judgment, they were capable of being made, but what they were does not certainly appear.

33. SAM. reads; "—and of scarlet, and of *fine twined linen*." There are so many instances of fine twined linen making one of the ornaments amongst those here reckoned up, that most probably this is a genuine reading.

CHAP. XXIX.

5. SAM. reads, "And thou shalt take the garments, and put upon Aaron the coat, and gird him with his girdle, and put on him his robe, and put on him his ephod and breast-plate, and gird the ephod to him with his curious girdle." This reading, as being more full, seems rather better than the Hebrew.

10. SAM. and SEPT. read, "—before Jehovah at the door of the tabernacle." This reading is confirmed by the 42d verse, where the same description occurs.

13. SAM. and SEPT. read, "the cawl of the liver."

21. This verse, in the Hebrew copy marked 21st, in SAM. follows the 27th, and so I have placed it, it appearing at first sight more agreeable to the context.

33. SAM. reads, "to consecrate with them." This is a proper addition.

38. SAM. properly reads, "continually," "a continual burnt-offering."

42. SAM. and SEPT. read, "—meet thee—;" which reading is confirmed by the latter end of the verse, "—to speak unto thee."

43. SAM. reads, "And there I will be sought of the children of Israel, and they shall be sanctified by my glory." This is certainly preferable to the Hebrew; sanctification by the glory of God, being more properly applied to the children of Israel, than the tabernacle. N. B. Upon a review, the word *tabernacle* is not in the Hebrew, but was supplied by our English translation; *Israel* is set down in the margin of our bibles.

CHAP. XXX.

N. B. The reason of my beginning this chapter from the 11th verse, and the omission of the first ten verses, is given at the 155th page.

3. SAM. reads, "now the shekel of the sanctuary is twenty gerahs; that shekel shall be." The addition in SAM. seems proper.

17. SAM. and SEPT. read, "—and the candlestick and all its vessels." This reading is confirmed by the sentence going before, *all its vessels* being applied to the table.

24. SAM.

24. SAM. reads, "And Jehovah *spake* unto Moses, *saying*—." This reading is more agreeable to the style of scripture, than the Hebrew.

27. SAM. and SEPT. read, "—it shall be unto *you* holy for Jehovah." This reading seems confirmed by what immediately goes before, "*you* shall not make to *yourselves*."

C H A P. XXXI.

2. SAM. reads, "—*Huri*, the son of Hur." But which is the right way to spell this proper name, is uncertain, neither is it material.

4. SAM. and SEPT. read, "And to contrive—;" and seems not improper for the sentence.

8. SAM. and SEPT. read, "—and *all* its furniture." This reading is confirmed by the next sentence.

18. SAM. reads, "—tables of *stones*;" *stones* seems better, as there were two tables.

C H A P. XXXII.

7. SAM. and SEPT. read, "And Jehovah *spake* unto Moses, *saying*—." See chap. xxx. 34.

10. SAM. reads, "—a great nation. *And Jehovah was very angry with Aaron to destroy him; but Moses prayed for Aaron.*" This addition seems very natural, and arises from this remarkable transaction.

11. SAM. and SEPT. read, "—with *an out-stretched hand*." This reading is scriptural language in other passages.

13. SAM. and SEPT. read, "—*Isaac and Jacob*." This is the usual method, in which these names are set forth in scripture.

32. SAM. and SEPT. read, "—if thou wilt forgive their sin, *forgive it*." This reading gives a greater force to the intercession of Moses.

C H A P. XXXIII.

1. SAM. reads, "—*spake* unto Moses, *saying*—." This is the usual style of scripture.

2. SAM.

2. SAM. and SEPT. read, "*—and the Gergefite.*" This nation is absolutely necessary to compleat the number of the seven nations, which God intended for destruction, as we are told in some passages of the Hebrew itself, though *the Gergefite* is omitted in this.

CHAP. XXXIV.

4. SAM. reads, "And *Moses* hewed two tables of stone like unto the first; and *he* rose—." This is better than the Hebrew.

7. SAM. reads, "*—and sin; and with whom the innocent shall be justified.*" This is a more rational reading than the Hebrew; which indeed, according to our English translation, requires the word *guilty* to be inserted to compleat the sentiment; but even thus corrected, it does not seem to convey the sense of *Moses* so well as SAM.

11. SAM. rightly reads, "*—the Gergefite,*" which is omitted in the Hebrew.

24. SAM. reads, "*—cast out many nations.*" This is rather better, as, considered in the view of nations, they were *many*.

28. SAM. and SEPT. read, "*—before Jehovah.*" This is rather more agreeable to scripture language.

29. SAM. reads, "*—in his hand;*" which is more proper than "*Moses,*" who is mentioned just before.

32. SAM. and SEPT. read, "*—came nigh unto him.*" This is a proper reading.

34. SAM. and SEPT. read, "*—unto the children of Israel all that he commanded him.*" This reading is more exact than the Hebrew.

35. SAM. reads, "*—and he put the vail—;*" as *Moses* was mentioned in the preceding sentence, *he* seems more proper.

CHAP. XXXV.

21. SAM. and SEPT. read, "*And they brought every one what his heart stirred him up to, and every man what his spirit was willing to—.*" This reading is rather better than the Hebrew.

28. SAM.

28. SAM. and SEPT. read, “—*spices*—;” which is more proper than the Hebrew.

CHAP. XXXVI.

7. SAM. reads, “—and *they left of it*.” This reading seems proper.

CHAP. XXXVII.

5. SAM. reads, “—to bear the ark *with them*.” This reading seems very proper.

17. SAM. reads, “—*branches*—;” which reading is certainly right, as the candlestick had seven *branches*.

CHAP. XXXVIII.

30. SAM. reads, “—brazen grate *for the altar*—.” This reading seems rather better than the Hebrew.

CHAP. XXXIX.

2. SAM. reads, “And *they* made—.” This is the most proper reading, as the making all the work is, in the 42d ver. of this chapter, referred to *the children of Israel*; I have accordingly used the plural number through the whole chapter, where we have any account of the work being done viz. *they*, and the Hebrew itself generally uses the plural, but sometimes it uses the singular number, viz. *he*.

26. SAM. reads, “A bell *of gold*——a bell *of gold*—;” most probably the bells were made of gold.

32. SAM. reads, “did *as* Jehovah—.” This short reading answers the purpose as well as the Hebrew.

33. SAM. reads, “—its bars, its pillars, and *their* sockets.” *Their*, is a proper reading, as more particulars than one admitted sockets.

CHAP. XL.

3. SAM. reads, "And *thou shalt put the mercy seat upon the ark.*" The proper place for the mercy seat was upon the ark.

17. SAM. reads, "—in the second year *from their coming out of Egypt.*" The departure of the Israelites from Egypt being so remarkable an event in the Jewish history, it is very probable that the Samaritan reading is right.

22. SAM. reads, "And he *placed* the table—." This seems rather more proper than *put*.

27. SAM. reads, "—Incense *before Jehovah.*" Several passages confirm this reading.

28. SAM. reads, "—*before* the door—". This reading seems not improper.

33. SAM. reads, "—finished *all* the work ;" *all* makes it more exact.

F I N I S.



E R R A T A.

CHAP.

- VIII. 3. After the Words "bring forth frogs," add "abundantly."
- X. 12. For "and all the fruit," read "even all the fruit."
- XII. 36. For "so they lent," read "so they did give unto them."
- XIII. 6. For "fix," read "seven days."
- XXVI. 36—45, should have been marked in the margin "CHAP. XXX. 1—10," on account of the transposition, and according to the common version; and consequently the 1st verse of CHAP. XXX. should have been figured 11. &c.
- 40. The words "before the mercy seat, that is over the testimony," should have been omitted; for which see Dr. Kennicott's *Dissertatio Generalis*, p. 78. Note ^a.
- XXIX. 20. After "take of his blood," add, "and put it upon the tip of the right ear of Aaron, and put it upon the tip," &c.
- XXXVIII. 11. After the Words "twenty of brass," add "the hooks of the pillars, and their fillets, of silver."
- XL. 27. After the word "incense," add "before Jehovah."
- 28. For "at," read "before the door."
- 33. After the word "finished," read "all the works."

And it may be generally observed, that it was intended to have printed the Text uniformly after the manner of Bishop Lowth's Translation of Isaiah, but by mistake this has been overlooked.

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